

# The Living Church



WEST PORTAL, CATHEDRAL OF ST. JOHN THE DIVINE

The intimate relationship between the great New York cathedral and the World's Fair is discussed in an article in this issue by the Rev. C. Leslie Glenn.  
(Roger B. Whitman photo.)

(See page 407)



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Orthodox and World Council

**TO THE EDITOR:** I was not invited to Utrecht so that I cannot estimate whether, in his valuable account of the Clarens Faith and Order meeting, Fr. Bloodgood was accurate in writing that, while at Edinburgh the Eastern Orthodox were "noncommittal about the World Council," at Utrecht they had become "congenial to" its "idea."

I have studied the Greek, Rumanian, Serb, and Bulgarian religious periodicals during the past twelve months very carefully in order to get an index of Orthodox opinion upon the World Council project, and I have inquired of very many representative Orthodox of those nations by word of mouth or correspondence.

In result I am clear that, so far from having become more congenial to the idea of a World Council, with rare exceptions the Orthodox are becoming definitely suspicious of it.

Indeed, the non-representation of the Rumanian Church certainly, and of other Orthodox Churches probably, at Clarens appears due to their unwillingness to be involved in the project. And it is to be noted that at Clarens, other than Archbishop Germanos of Thyatira, the only Orthodox present, Fr. Sergei Bulgakov, was not the official representative of an autocephalous Orthodox Church.

The fact is, I fear, that certain interventions in the affairs of particular Churches by resolutions of the two Ecumenical Conferences of Oxford and Edinburgh or by the action of their officials have made a bad impression upon the great majority of the Orthodox and have alarmed many of those among them who have worked enthusiastically in the ecumenical movement from its beginning.

However much we may regret it, we shall be wise to face the fact that, except as observers, few if any of the Eastern Churches are likely to accede to a World Council as the project left Clarens.

(Rev.) J. A. DOUGLAS,  
Editor, *The Christian East*.

London.

**TO THE EDITOR:** The letter by Canon J. A. Douglas deserves the comment of Orthodox leaders because we Anglicans certainly know Canon Douglas as the recognized Anglican authority on contemporary Orthodox affairs.

I based the statement about the Orthodox becoming more congenial to the idea of the World Council of Churches on the following points:

(1) At the Oxford Conference the Orthodox refrained from voting on the World Council. Canon Douglas is a better judge than I am of their position at Edinburgh.

(2) I did not go to Utrecht. But I read that on the Provisional Committee of the World Council are these distinguished Orthodox: Archimandrite Cassian, Archbishop Germanos, Prof. G. Florovsky, and the Bishop of Novi Sad. Also, Fr. John Trutia, Rumanian Orthodox, of Cleveland, Ohio, went to Utrecht. My understanding is that he went unofficially.

(3) At Clarens, in addition to Archbishop Germanos and Fr. Bulgakov, there was a young lady (I apologize for forgetting her

name) who represented the Rumanian Orthodox youth. While the Anglicans were freely expressing their reluctance about the World Council, the Orthodox at Clarens said nothing. However, in conversation with some Anglicans who have openly opposed the World Council from the beginning I was told that the Orthodox seemed to them to have warmed up to the idea since Oxford.

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

## Catholic Congress

**TO THE EDITOR:** Since returning from the Catholic congress in Evanston, I have been asked by a number of people to explain why nothing appeared in their daily papers about the congress. I was told that neither the New York nor Philadelphia papers, for instance, carried any news of the congress. I have not checked the papers in question to verify the facts; but that people who were eagerly searching their papers for such news did not find it would seem to be sufficient evidence that little or nothing appeared. This would seem to be a severe indictment of the publicity management of the congress, for which reason I hope you will publish this letter.

The Rev. John Heuss, appointed by the Chicago committee of arrangements to be in charge of publicity, informed me that Mr. Boyle, efficient director of publicity for the diocese of Chicago, would handle our relations with the press. Mr. Boyle informed me that if we could get advance summaries of the papers from the speakers the Associated Press would put such summaries on their wires. It was not possible in every case to get such advance material, but in the majority of cases it was obtained, or Mr. Boyle himself interviewed the speakers by telephone. I assume, therefore, that the Associ-

ated Press duly received such information as they requested.

I presume, therefore, that the failure to print this news was caused by the unwillingness of papers to use what was sent to them. The attitude of the Chicago papers gives a significant clue to the situation. They were kept fully informed of what was going on. Some of them printed a fair amount of accurate news, some included photographs; others printed little and that badly garbled. For example, one of the best known Chicago papers, although given a complete program, announced that the principal service of the congress would be a Children's Eucharist at the Church of the Atonement, with Canon Douglas as celebrant and Fr. Williams as preacher. Needless to say, these priests were not at the children's Mass at all, but at the great Mass in the pro-Cathedral, which was not even mentioned in the news article. . . .

At all events, I think it is only fair that the Church folk who expected news reports of the congress in their home town papers should know that neither the Catholic congress committee nor the Chicago local committee were negligent in the matter.

(Rev.) FRANK DAMROSCH, JR.,

Chairman, Catholic Congress Committee.  
Doylestown, Pa.

## "Jubilate Deo"

**TO THE EDITOR:** Your editorial *Jubilate Deo* in *THE LIVING CHURCH* of October 12th was magnificent but deeply disturbing. Certainly millions of people of every race and nation, especially those who pray for peace, should rejoice and be glad that the holocaust of war is not now upon us. To thank God for Munich, to implicate God with Munich, is incomprehensible. It happened that shortly after I read your editorial I read the leader in the *Nation* for October 8th which concluded thus: "The whole affair—surrender, peace terms, military occupation—followed the ancient pattern of conquest. It had only one new and unusual aspect. It preceded rather than followed war."

It is impossible to believe that the God and Father of Our Lord Jesus Christ had anything to do with Munich. His will, His way, His justice, His love were unknown and unconsulted there. To pretend that Munich was God's answer to the prayers of men of peace and goodwill compromises God and faith and prayer. The time for our *Jubilate Deo* is not yet. In the valley of our humiliation we need more men to pray and more prayers for peace.

(Rev.) FRANK LAMBERT.

Cambridge, Md.

OUR POSITION on the merits and demerits of the Munich conference was discussed in more detail in an editorial in the October 19th issue of *THE LIVING CHURCH*.

—THE EDITOR.

## Manhood

THE MEASURE of a man's manhood is that his ideals cling to him, though it makes the day's work harder and cuts across profits.

—Bishop Llyod.

## The Living Church

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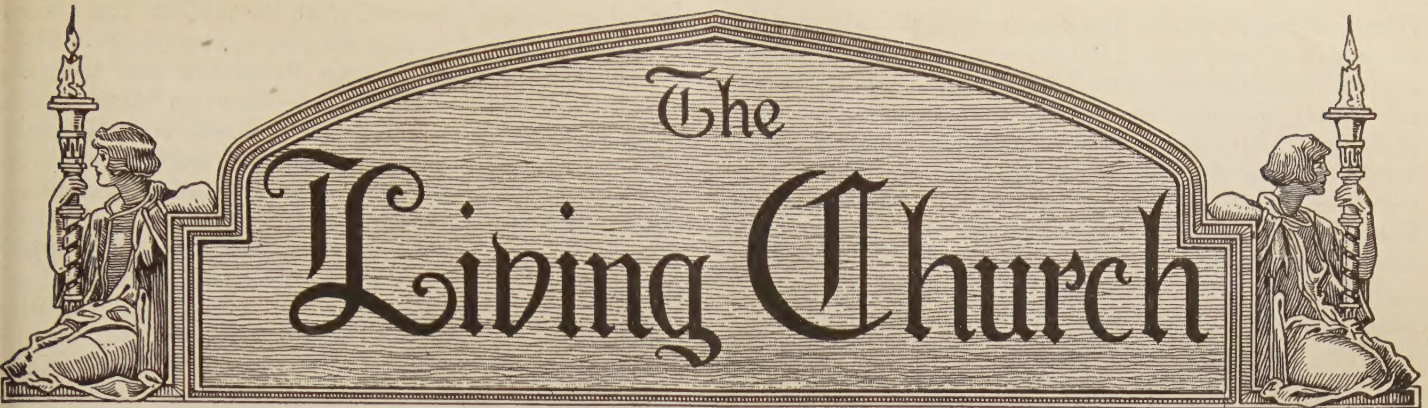
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## EDITORIALS AND COMMENTS

### Anglo-Catholic Affirmations

**T**WO RECENT EVENTS bear witness to the fact that Anglo-Catholicism in America has definitely come of age. One is the Catholic Congress held in Evanston; the other the publication of a slim but important book entitled *Affirmations*.\* Let us first look at the book.

"Christianity in our time," says Bishop Perry of Rhode Island in the foreword, "is subject to two dangers. One is the frontal attack of skepticism, attempting to overthrow the faith. In effect such opposition has always been salutary, a stimulus to the mind and will. The other menace, more deadly to the Church and proceeding from foes in its own household, is an uncertainty of thought which undermines the foundations of belief."

It is with this second menace that the seven authors of *Affirmations*, four of them laymen, are primarily concerned. Their attack is directed largely against that fuzziness of thought that is characteristic of so much present-day religion, and that is perhaps the besetting sin of Anglicanism. We recall a minor incident last summer that forcefully demonstrated this weakness. In one of the sections of the Edinburgh conference discussion waxed hot, with most of the talking on all sides of the question being done by Anglicans who contributed more heat than light to the debate. Came a pause, and a mild-mannered Quaker rose to his feet and caught the eye of the chairman, who recognized him. "If the Anglicans want to continue their argument," said he, "would it not be better for the rest of us to retire temporarily? They are getting us so confused that we not only can't tell what they think about the subject but we are in danger of losing track of the subject itself."

The essays in this little book are not of equal value, and some of them seem to have been written for verbal delivery rather than for publication. But they do have in common a clarity of thought and directness of expression that are as welcome as they are rare. Canon Bell sets the example in the first essay by clearly defining his terms. Taking as his subject *The Pertinency of the Christian Faith*, he points out that "the Faith" is not simply a subjective attitude in religious matters, nor intellectual assent to a group of more or less

related theological propositions, but "the formulation of what has been discovered when man has made venture of trust in a creative and self-revealing Personal Being who exists beneath, behind, beyond the sensible universe." Like science and the arts, true religion is not a mere product of introspection but the response to an objective reality. Since Christianity, alone of the great world-religions, "is at one with the attitude toward life which is coming into increased maturity," Christianity alone can have relevancy for the post-modern world of tomorrow.

**W**ILLIAM AYLOTT ORTON, professor of economics in Smith college, approaches his subject from the viewpoint of a philosophy of history. The optimistic 19th century doctrine of the inevitable material "progress" of mundane events has given way to a pessimistic conviction that civilization is on the verge of breaking up into sheer chaos. "Men who had conceived of themselves as only a little lower than the angels (in whom they did not believe) now discovered that they were only a little higher than the brutes (whose existence they could not deny). Not a few, therefore, essayed to handle human society as a herd is handled. This was the inevitable outcome of shouting that all men were brothers, while denying that they had a common Father." Because in America, and in other countries as well, the Christian tradition is professed without being practised, intellectual confusion has inevitably resulted. "In no respect is this confusion more patent than in the current refusal to face the doctrine of sin." In short, according to Professor Orton, whose essay is perhaps the best in the book, the modern chaos comes from paying lip-service to the more obvious aspects of Christian ethics without submitting to the discipline of the Christian life. G. K. Chesterton had much the same idea in mind when he observed that Christianity has not been tried and found wanting, but has been found difficult and not tried.

In his essay on *The Church and Modern Thought*, Prof. Wilbur Marshall Urban of Yale deals with the paradox of "an age in which men seem to feel ever more deeply that some religion, some saving faith, is necessary to the very continuance of the life of industry, of society and culture, and yet the desire and power to lay hold upon such a faith becomes

\**Affirmations*. By a Group of American Anglo-Catholics, Clerical and Lay. Edited by Dr. Bernard Iddings Bell. New York: Sheed and Ward, \$2.00.



ever weaker and weaker." The paradox is particularly apparent in the case of the youth of the day who are obsessed with "a note of powerlessness—an underlying sense of disillusionment and futility, a radical incapacity to believe in anything, even in life itself." Men find no meaning in the world, says Professor Urban, because they find no fundamental meaning in their own lives. They have lost their faith in God because they have lost their faith in man. The answer is to be found in the Catholic doctrine of man. "Christian morals can be based only on supernaturalistic premises, on the assumption that man is primarily a son of God." Men have been dehumanized by the experiences of the last decade and it is hard for them to get their humanity back again. But, observes Professor Urban:

"When they really know again that they have souls, they will also know that there is a God. When they once really believe in man, they will also believe in God. When they again believe in the dignity and honor with which man has been crowned, his place in the hierarchy of values, they will again know that he is a little lower than the angels and is a son of God. To know what man really is, is to know also that there must be angelic powers, and, above all, a God who is his Father. The Christian Church is now fighting for the honor and dignity of man."

ANOTHER Yale professor, Frederick Albert Pottle, takes as his subject what seems at first to be a queer combination—Dogma, Science, and Poetry. His thesis, however, is a logical one. Modern man does not like dogma. He has therefore tried to get away from it in either of two ways—to explain it in terms of science or to dismiss it as poetry. But Christian theology rests upon certain postulates that can neither be explained in the terminology of science nor explained away as the cadences of poetry. If the postulates of Christian theology—the statements of the Creed—are unprovable, so are the postulates of theoretical science. In an earlier age, the attempt was made to fit scientific facts into the theological framework; today the tendency is to try to fit theological truth into a scientific framework. The one is as absurd as the other, since science and theology deal for the most part with entirely different realms of knowledge. Yet Professor Pottle warns us:

"We must be cautious when we say that science has nothing to do with Christian dogma. Christianity is an historical religion, and the whole central portion of the Creed consists of statements that either are true in the scientific sense or are not true in any sense at all. That Jesus Christ came down from heaven for us men and for our salvation, and that He was incarnate by the Holy Ghost, are statements which science must decline to investigate. But that He was born of a Virgin, that He suffered under Pontius Pilate, was crucified, dead, and buried; that after being dead three days He returned to life again—those statements are entirely in the domain of science."

The important thing about theology, according to Prof. Pottle, is that "we should start with the supernatural portion and come inward." One cannot arrive at supernatural sanctions from naturalistic premises nor combine the naturalistic postulates of science with the supernatural postulates of theology. "Either you must follow your naturalistic argument unflinchingly to its conclusion, with a result that you will find all the sanctions of orthodox Christianity excluded; or you must frankly accept, by an act of faith, those postulates which assign to the Church a supernatural origin and a supernatural guidance. On that basis Catholic dogma is unassailable."

The next paper, by the Rev. Theodore Otto Wedel, is a

particularly strong presentation of the subject *The Church in a Day of Crisis*. The time has passed, observes Fr. Wedel, for intramural fighting between Protestants and Catholics, orthodox and modernists. Today the Christian "faces a world which is beginning to ignore both Catholic and Protestant, Conservative and Liberal, Fundamentalist and Modernist. He faces a secularism which offers its own gospels of salvation—gospels which do not require belief in God or in man's repentance or in the necessity of a divine redemption, which ignore altar and cross and prayer, which entice the populace with Utopian dreams so glamorous that even the Christian pictures of heaven pale in comparison."

Here again the key to the situation is to be found in the doctrine of man. "Divorce belief in the dignity of man from this gospel of God's redeeming action, emancipate man from his consciousness of dependence upon Grace, secularize the dream of God's kingdom so as to make of it a merely temporal Utopia, and you get the secular gospels of our time." In the face of a disjointed world, the Church must proclaim once more a transcendent God and a philosophy of bold supernaturalism.

"A philosophy of bold supernaturalism has an appeal for the modern intellectual man or woman. There are evidences of a great hunger for God in our time. If the more moderate values of a Christian humanism are for the moment neglected, they will surely come back again. The human appeal of Jesus and the lofty ethics of the Sermon on the Mount find their rightful place in a Christian philosophy which first gives them meaning through the doctrine of the Incarnation. We are back to the days of the Early Church, when the problem of Christology was seen to be central in the Christian faith, for it is the problem of God. The problem of God, of accepting or rejecting a supernatural reality in life, haunts our disillusioned world. That world will accept, I think, either God or nothing. It can be made to respect the 'foolishness of the Cross,' when it has only a sneer for the petty manicuring of morals. It may scoff at the piety of our Puritan forefathers. It does not scoff at the faith of a Saint Francis."

The next essay in *Affirmations* is a posthumous word from one of the greatest of American Anglo-Catholics, Dr. Frank Gavin. One of the most important characteristics of the Anglo-Catholic tradition, says Dr. Gavin, is the disposition to review the foundation of our Faith. This he does brilliantly through a restatement in modern terminology of the Catholic conceptions of sin, salvation, the Saviour, sacraments, sanctity, and society. His essay is too closely knit to summarize; it needs careful reading, study, and meditation, but the underlying note of this essay, like the others, is the compelling character of the Catholic Faith:

"The Catholic Faith is a religion that demands all or nothing. Its organic quality is based upon dogma. There is true demandingness. The Christian life allows for no compromise with the princes of this world. Diluted Christianity is a good deal like diluted virtue, so weak an antiseptic solution that it can dilute even the dominical demands. The full strength of the Faith will be needed if Society is to be redeemed."

The last essay in *Affirmations* is by Ralph Adams Cram, whose catholicity of learning is a constant source of astonishment in this age of specialization. For Dr. Cram is not only an artist but a philosopher; not only an architect but a sociologist; not only a devoted lay Christian but a theologian of no slight capacity. His essay in this book is entitled *To Religion Through Beauty*. His is the fine sensibility of the Orthodox Russian who says that on going into a church one enters heaven: "The Church and its sacraments, the church building and its manifold beauties of ornament and ceremonial, exist



for the one great purpose of restoring and replenishing spiritual powers that are laid waste in the processes of our current life. The moment one passes the portal of a church, whether it be a cathedral or the house of worship of a little country parish, he should find himself in a *milieu* cut off, by closing doors, from the world without."

We have dwelt too long on this book and have been in danger of forgetting that this is an editorial, not a book review. But our purpose has not been merely to call attention to a selection of extraordinarily fine essays, but to point to what has become the dominant note in present-day Anglo-Catholicism. The day of battle over fine points of ritual has passed. True, it was never the really essential thing about Anglo-Catholicism, but the force of circumstances and the necessity for restoring to the Church something of the beauty and dignity that had been lost compelled Anglo-Catholics to lay great stress upon outward symbols that ought to be and have now come to be a matter of course. The really essential note of Anglo-Catholicism is its stress upon the centrality of the Incarnation of Jesus Christ and the extension of His Incarnation through the Holy Catholic Church.

This fundamental note of Anglo-Catholicism was the dominant motive in the Catholic Congress recently held in Evanston. It is the *leit-motif* of the brilliant paper by Prof. Hoxie Neale Fairchild which opened the Congress, and which we have the privilege of publishing in this issue. It is the ground note that underlay the other papers and addresses, several of which set a new high standard of cogency and timeliness. It is characteristic of the great sermon at the Solemn High Mass in which Fr. Granville M. Williams pleaded so forcefully for a Christian unity based on the solid foundation of the Catholic faith—not a compromise but a rediscovery of the One Holy Catholic Apostolic Church, a Church that shall transcend the divisions of our day and be neither Anglican nor Roman, Orthodox nor Protestant, but Catholic and Universal.

This was a great Congress; a sort of birthday party marking the coming of age of American Anglo-Catholicism. The note of partisanship was, to use a hackneyed phrase, conspicuous by its absence. The Episcopal Church has absorbed into its own life the essentials of Anglo-Catholicism, just as it has absorbed the essentials of Liberal Evangelicalism and of the old orthodox Protestant piety. The day of "parties" in the Church is happily passed, insofar as partisanship implies bitterness and strife. In an age of confusion the Church has no time for internal strife; it must gird up its loins to meet the common enemy of a secular and Godless world.

## The China Emergency Fund

IT IS now a full year since General Convention authorized an appeal for a \$300,000 China Emergency Relief Fund. The estimate of the amount needed was a minimum one. The purpose of the fund was to give prompt and immediate relief in the discretion of the bishops where relief was most needed among Churchmen and Church institutions in China. No strings were to be attached to the fund and it was to be administered entirely separately from the normal missionary funds and missionary budget.

Up to October 1, 1938, \$205,000 had been contributed to the Emergency Fund. This amount has been a great help in relieving distress among our Churchpeople in China. It has made possible the feeding and clothing of refugees, the transfer of families to places of safety, the purchase of emergency equipment for hospitals, and many other services, both

tangible and intangible, in the spirit of the cup of cold water given in the name of Christ.

The need is still great. The amount set as a goal remains a minimum, not a maximum. It is to be hoped that the balance of the \$300,000 will be forthcoming before the end of the calendar year, and that even then gifts will not cease. We call upon those who have not yet given to the China Emergency Fund to do so now, and upon those who have previously given to do so again. We feel, too, that it would be a fine thing, very much in the spirit of the Thanksgiving season that we are soon to celebrate, if every church in the United States would on some appropriate occasion during November take up a special offering for the China Emergency Fund. If these things are done, the fund ought to be generously oversubscribed by the end of the year.

## Christ the King

NEXT SUNDAY a considerable section of Christendom will be celebrating the feast of Christ the King. Those who believe that no good thing can come out of Rome will ignore the festival, and if such there be among the readers of THE LIVING CHURCH we recommend that they skip this editorial. But to those who recognize true values whatever their source may be, and whose eyes are not blinded by prejudice, we commend the observance of this festival.

There is perhaps no concept that our modern world so urgently needs as that of the kingship of our Lord Jesus Christ. In response to the repeated question of Pilate, Art Thou a King?, Jesus replied: "Thou sayest that I am a King. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice" (St. John 18:37).

We Americans are not accustomed to the terminology of royalty. For a century and a half we have not acknowledged a king in the political sense of the word. But in the language of royalty the king represents the highest seat of authority, the fountain and source of all things. In that sense we have a king—each one of us. It is that person or thing which occupies in our life the seat of authority, the place of honor and worship. For it has been truly said that what a man loves most he worships, and what he worships he tends to become like. Our king may be money, or it may be power, or it may be popularity, or social position, or any of a multitude of things. Whatever it is that we put in the place of kingship in our own life becomes that which we worship, and that which we inevitably become more like.

For true Christians there can be but one king—Jesus Christ our Lord. He occupies the central position in the Christian life. He is the source of all authority, He is the object of worship, and the devout Christian becomes more like Him. Since He is the Incarnation of God Himself, he who becomes more Christlike becomes more Godlike.

It is of these things that the feast of Christ the King reminds us. It reminds us further that His kingship is not only a reign over the individual life but dominion over all of the kingdoms of this world, out of which is to come the kingdom of God and of His Christ. Human society is the fabric of the kingdom of Christ. All men everywhere are citizens of that kingdom—not slaves but free men whose duty is to fear God and honor the King.

So it is meet and right that we should celebrate a feast of Christ the King, and that we should mark it especially by a festival celebration of that Holy Eucharist which is the unique



gift of our Heavenly King. In the Episcopal Church we have the happy custom of dedicating many churches to our King with the simple designation of "Christ Church." To churches so designated the feast of Christ the King comes as a true patronal festival and one that should be celebrated with special joy and reverence. But every Christian church, whatever its dedication may be, is primarily Christ's church; a city as it were in the realm of Christ the King.

Let us rejoice then in the festival of the King of kings, and pray that God may mercifully grant that all the kindreds of the earth, set free from the calamity of sin, may be brought under His most gracious dominion.

## The Cathedral of St. John the Divine

**W**E WELCOME the illustrated article in this issue on The Cathedral and the Fair by the Rev. C. Leslie Glenn. It would be splendid indeed if the great nave could be completed by the time that the influx of thousands of visitors to the New York World's Fair begins to pour into the city. We hope also that all Churchmen who visit New York City next year—yes, and those who live in the city too—will take half a day for a pilgrimage to America's greatest cathedral.

There has been some criticism over the spending of large sums of money on a cathedral when men and women are hungry and unemployed, when the Church has difficulty raising its budget for current missionary expenses, and when there are so many appeals of one kind and another. We feel that this criticism is not well taken. For one thing, the building of the cathedral provides employment for many workers. Moreover, similar conditions prevailed in every cathedral-building age. Had such criticisms as these been permitted to govern events we should today have no great cathedrals as memorials of the past, none of the rich stained glass that has come down to us from earlier ages, none of the beauty of art and architecture that has been preserved to us from times gone by. The world would be immeasurably poorer for the lack of these things and the Christian Church would be hard put to it to defend itself today if it could not point with pride to these enduring monuments of its influence in previous ages.

The Cathedral of St. John the Divine will endure for centuries. Perhaps it will outlast any structure now existing on Manhattan Island. When Wall street has passed away and the lights of Broadway twinkle no more, when the Chrysler building and the Empire State building are memories of the past (for they will not be allowed to stand after they have grown obsolete, which they must inevitably do in 20 or 50 or 100 years), this magnificent and beautiful structure will stand serenely as a witness to the Christian faith of its believers.

We wonder what people 5,000 years from now will think of our civilization. If the written records of it are lost and scientists of the future dig up the time capsule that has been buried beneath the World's Fair grounds, they will be bewildered by the heterogeneous character of our civilization. Probably the most conspicuous feature of it will be the evidence that we have created forces and tools which we have not learned properly to use and which contain within themselves the seeds of a destruction that we have not learned how to prevent. A Bible will be found in the time capsule, but the evidence of most of the other contents will indicate that the Bible was placed there rather as a relic of the past than as a guide for the life of the 20th century.

But the Cathedral of St. John the Divine will bear witness to the fact that whatever destructive forces may have been at

work in our civilization, there were those who worshiped the Lord in beauty and in truth; who had an enduring faith in the midst of chaos and uncertainty; who thought enough of the dignity of contemporary man to want to leave his chief monument not in a shell buried in the earth nor in the marts of commerce but in a shrine housing a Christian altar upon which the Holy Eucharist might be offered day after day, year after year, century after century, and to ages of ages.

## Pro and Con

**W**HAT is to be done about the missionary district of Salina? The House of Bishops is faced with this problem when it assembles in Memphis next week for its autumn meeting. If it accepts Bishop Mize's resignation, it must either elect a successor or, by leaving the see vacant, lend its support to the proposal that the district be combined with the neighboring diocese of Kansas.

There are arguments on both sides of the question. For the guidance of our readers and the consideration of the Bishops, we present this week the case for each side. A priest of the district presents the argument against the merger, and Fr. Stowe, whose long study of the domestic missionary problem is well known, presents the argument for it. We believe each man is excellently fitted for his respective task, and hope that those upon whom the decision falls will find the two articles useful in weighing the pros and cons of the merger.

## Citation for Christian Valor

### *An All Saints' Day Suggestion*

By the Rev. Paul Boynton James

Rector of Christ Church, Seattle, Wash.

**"T**HEN THEY that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Malachi 3: 16). It is of faith that God remembers, and a matter of common experience that the Church does not forget. Day by day she reminds us in her calendar of the heroic virtue of those who have gone before. Lest any be overlooked through inadvertence, she gathers up into one glorious festival the names of all those, known and unknown, for whom we may rightly give thanks to God. This is the larger aspect of All Saints' Day.

There is another—more specific—grounded in its very history, which has a special interest and value for our own time. That is the fact that "all saints" originally meant "all martyrs." The festival itself seems to have been brought into some kind of definite focus at the time of the dedication of the Pantheon in Rome in 608 A.D., when the bones of the martyrs were solemnly gathered up from the catacombs and brought to their last resting place in the temple which had once stood as a monument to all the gods. That event must have marked for those who participated in it the end of an epoch. The long struggle with paganism had ended in a glorious victory. These were they which "came out of great tribulation" and had "endured as seeing him who is invisible."

In the main the accepted norm of Christian sanctity has remained true to this heroic tradition, yet there is no denying that the popular cults which have grown up around the memory of various saints reflect the trends of the times and that those trends are not always wholesome. It is a far cry

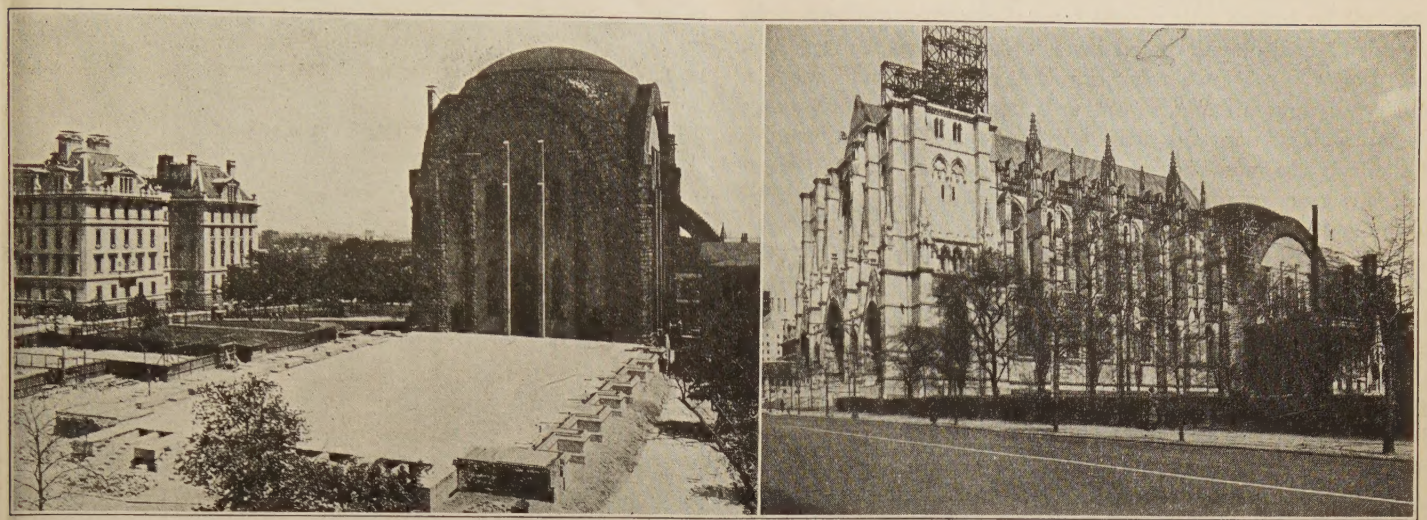
(Continued on page 417)



# The Cathedral and the Fair

By the Rev. C. Leslie Glenn

Rector of Christ Church, Cambridge, Mass.



WORK PROGRESSES ON THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

On the left are shown the chancel and nave foundations as they appeared in 1924. On the right are the west front, nave, and chancel as they are today.

IF MODERN advertising methods have anything to say about it, the New York World's fair of 1939 will be one event that everybody in the United States will know about. Barring possible war or tornado and the coming election, no other subject will be so generally brought to the attention of people.

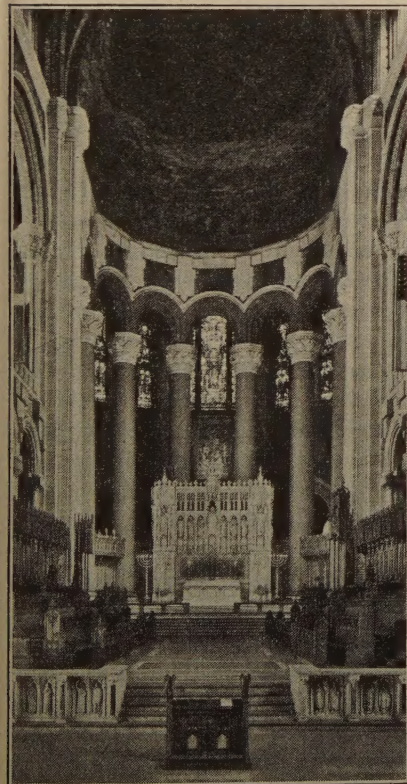
Millions of Americans know about it already and are planning to go. Millions of others will discuss it and hear about it. It is a timely topic for a preacher. And I don't mean simply for the kind of preacher who is always clutching at

passing events in the news to give his sermons interest. A fair is a passing event, but is a symbol of something permanent. It is man's work and business on display. It is the everyday activity of most of the world dressed up and glorified. The preacher must be careful about his scorn of words like "commercial," "trade," "marketing," and "industrial" as he applies them to the fair, because most of his parishioners happen to have to earn their living in close connection with these words. The business of making and growing and selling is what feeds and clothes us. Professors who live on endowments or clergymen whose chief par-

ishioners are elderly ladies clipping coupons may look down the nose at a fair as a vulgar parade of not quite dignified callings, but most of us who pray for every man in his work are glad of the chance to see the work on display.

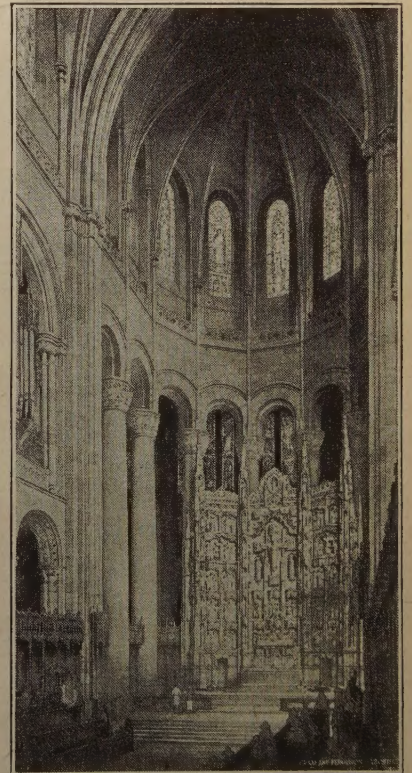
At the old time fair in the country, farmers brought in their produce, things were sold, prizes awarded, and ideas exchanged about how to do it all better. The parson was there to help judge the cattle, and the number of services at the village church was increased to take care of the transients who had come for the fair. Most of the market places in the old towns of Europe are right under a church steeple. The point is that the Church was always there, sanctifying the common life. Not excusing its dishonesties, nor ignoring its dissipations, but rejoicing in its successes and blessing its efforts.

Now the New York World's Fair of 1939 is just another attempt to sell things and to exchange ideas about how they can be better made. But the Church won't be there, at least not on the grounds. The fair will be a thrilling thing to see, it doesn't matter how cynical you are about ballyhoo, but the Church won't be there. The fair will be anticipated, seen, and remembered by millions, but the Church won't be there.



THE CHANCEL TODAY

A photograph of the sanctuary and choir as they now are. (Wurts Bros. Photo.)



THE FUTURE CHANCEL

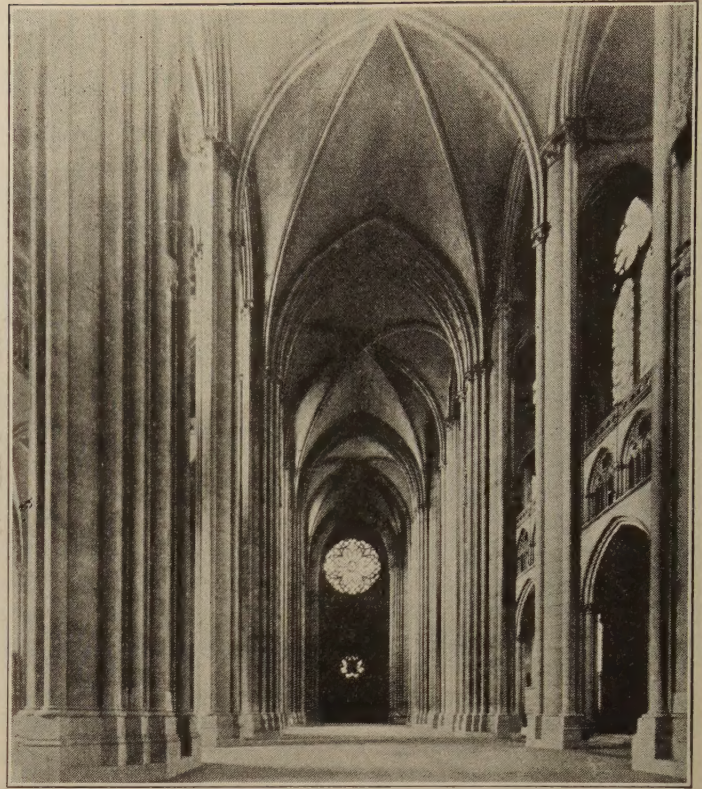
Architect's drawing showing changes to be carried out.



A well-known designer of stained glass came back to Boston from the Chicago Fair and said that it looked to him as if they had built the whole thing, and then Chairman Charles G. Dawes had said to the Committee "Hell 'n Maria, boys, we forgot religion!" So they put up a small building next to the Indian village, and several churches and purveyors to churches displayed their charts or supplies as the case may be. The Church isn't diagrams and pamphlets and models, nor is it a pew salesman's display. It happened that the Chalice of Antioch was in this same building. Called by Alexander Woolcott the most moving object in the entire fair, it unconsciously gave an indication of what the Church really is as nothing else there did.

The New York fair has avoided this error of having church displays. Instead it will have a beautiful building which will express the mood of reverence. It is to be called the Temple of Religion, Inc. A wag might say that it is good the fair isn't to be held in Canada with a Temple of Religion, Ltd. For the builders of this temple hope that it will not be limited to any one religion but will be a symbol of the unity of all faiths. In a sense this is a noble conception, if it teaches us tolerance and mutual sympathy.

But there are four obvious difficulties that are raised by any such eclectic building. (1) Many religions have no common denominator even in their search for God, for some even deny His existence. (2) The chief fault of religion today is subjectivism, and hence in a religious building, the "otherness" or "over-againstness" of God should be stressed, not the mood of the worshiper, or the sense of awe within. Even the name gives a wrong emphasis. It should be Temple of God, not Temple of Religion. (3) In a Temple of Religion the only activities possible are esthetic approaches to religion, silence and lights and music; in contrast to mature religions like Christianity and Judaism which have an equal emphasis on the moral and philosophic approaches to the divine. (4) This Temple cannot suggest the given and historic elements in religion which are indispensable to every living faith. Synthetic



THE NAVE, LOOKING WEST

religion is an interesting idea, but only revealed religions are practised.

Still, the presence of this building seen by so many Church members gives a tremendous teaching opportunity. "Why isn't it a Church?" "Is it better than a sectarian church?" Endless questions will occur to our people, and without minimizing the positive contribution of the Temple of Religion, we may show how incomplete it is for all that Christianity means by religion.



A VIEW OF THE BAPTISTRY

**N**OTHING can represent Christianity except a building in which people worship God in Christ; because Christianity is not only a mystical apprehension of God, but also a reasoned view of His nature and a teaching about what He expects of His children. It may be obvious to us, and yet we have in this situation in New York a chance to reinforce these truths. The nature of the faith may become clearer to numberless people as they consider the practical question of how to represent it on a fair grounds.

Will it not be clear to them that only a church can adequately stand for what we believe? A practicing, working, living church! It seems to me that the Cathedral of St. John the Divine is just such a church and should be made to stand in people's minds with the fair.

Unless we talk about the cathedral ahead of time, hundreds of people will return to their parishes from their vacation trip to see the fair and will say "It was overwhelming; I feel proud of America; but why didn't the Church have some part in it? Is the Church left out of American life in the future?"

The answer is to look at the living parishes of the surrounding city and country and, above all, to look at the cathedral. There may be no church in the "City of Tomorrow," which is the name of the fair, but in the "City of Today," which is what the *New Yorker* ironically calls New York City, there is a magnificent cathedral, and when the fair City of Tomorrow has become a park, the real city of today and



tomorrow will have as its crowning glory this mighty building of St. John the Divine.

People will be impressed by the fair, not only by its tinsel and glamour, but by the solid body of achievement it represents. They will want to know that the leaders of the Church dare to build as boldly, and that Christianity can erect a symbol as glorious as anything erected to man's technical achievements. It does no good to such people to say that Christianity is a spiritual thing and does not need visible forms, because manufacturing automobiles, for example, is also a spiritual thing, and represents the dream of designers, the coöperation of workers, the sacrifice of inventors, the patience of laborers, and it will all have visible expression in a magnificent building.

People will be impressed by the fair also because it is what might be called a philosophical fair. That is, the committee seem to be embarrassed by being "in trade" and here and there have tried to make out that they weren't getting up a great market, but were really trying to describe a new civilization. Philosophy mixed up with ballyhoo. Some of them seem actually to believe that the Utopian city of tomorrow will be brought in with new and incredible mechanical devices, production and distribution will lie down together, and man will be truly great because of the ingenuity of the engineers. Let them say this (the Communists say it too), it clearly states the issue, and we don't happen to believe it. Most large fairs in recent years have unconsciously taught that progress means mechanical progress; this fair may say it clearly so a lot of visitors will get the idea. It is a false idea, but the answer to it is not to advise people to stay away from the fair, because they won't do it, but to meet this vivid challenge by insisting that mechanical progress is nothing without spiritual progress. The fair as a symbol needs the cathedral as a symbol.

And the fair as a market needs the cathedral as a church. Some ask, Why is it necessary to open the great nave now? It will be here for centuries, while the fair will be so soon over. If the cathedral is really a church for the ages, why should the presence of this passing fair hasten its plans? Because millions of people will come to New York and to minister to them is a tremendous missionary opportunity.

The fair and the cathedral, the cathedral and the fair. Let them be together in people's minds, each supplementing the other, each a symbol of an essential element in America's future.

Surely now our Church can raise the \$100,000 still needed to begin the work at once so that the whole mighty building may be used. Bishop Manning has carried

the burden of this enterprise for years and has already, with Mayor La Guardia's committee, raised over \$300,000 recently for the immediate task. The goal is in sight! It is time now for us all to take this enterprise on our hearts and prayers and to give toward it. And above all to remind people that the fair is incomplete as a picture of civilization without the cathedral. That a trip to the fair should mean a pilgrimage to the cathedral. That if the fair City of Tomorrow impresses you, the way to work for it is to contribute to the cathedral in the real city of tomorrow.

If I may add a personal word, I am going to revel in the fair. The machines, the gadgets, the wonders of the engineering profession in which I was trained, the glimpse into the shape of things to come will thrill me. But I haven't much confidence in this civilization of machines unless man is drawn closer to God. A gift to the cathedral is one way of helping a streamlined society to become a good society. After the merry-go-round has stopped and the fireworks have died down, the stars of a summer night can be seen where they were always shining.

It is to proclaim this eternal factor in our world that the Cathedral of St. John the Divine must

be opened at the same time as the World's fair.

"Lord, remember David, and all his trouble:

"How he swore unto the Lord, and vowed a vow unto the Almighty God of Jacob:

"I will not come within the tabernacle of mine house, nor climb up into my bed;

"I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest;

"Until I find out a place for the temple of the Lord; an habitation for the Mighty God of Jacob."



AT THE ANNUAL NURSES' SERVICE  
(Wide World Photo.)



SOME OF THE CATHEDRAL STATUARY

From left to right, the figures represent St. Michael, St. Thomas Becket, St. Catherine of Alexandria, St. Stephen, and St. Joan of Arc.



# Should the District of Salina Be

Yes!

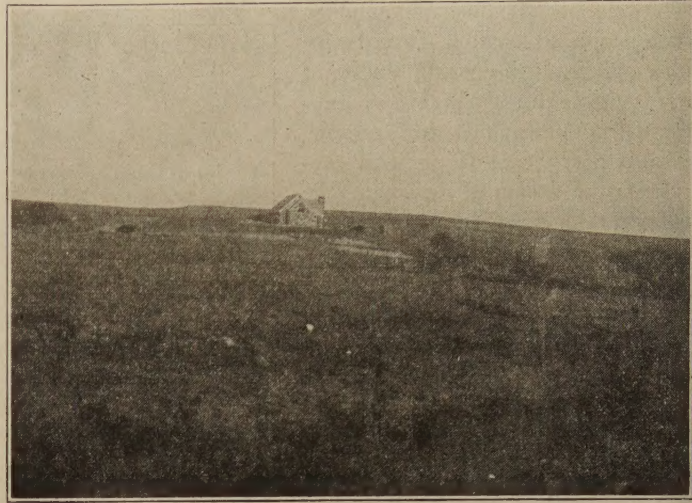
By the Rev. Walter Herbert Stowe, S.T.D.

**I**N ACCEPTING the invitation of the Editor of THE LIVING CHURCH to state the argument in favor of the merger of the missionary district of Salina with the diocese of Kansas, I wish to make two preliminary observations.

First, lest anyone should be prejudiced against the writer's position because he thinks the writer is an effete Easterner who can know little or nothing about actual missionary conditions in the West, and therefore is not entitled to an opinion, let it be said that he was born and raised in a small town parish in Minnesota, largely educated in that state, served there as a layreader for six years, spent five summers (1914-1918, inclusive) as a lay missionary and deacon in Western Colorado when it was a separate missionary district, served four years as rector in a town of 7,000 in Minnesota, was rector of a Denver parish for four years after Western Colorado was merged with the diocese of Colorado, has crossed the state of Kansas by train more times than he can remember, and has driven an automobile across the entire state of Kansas five or six times.

Second, no criticism whatsoever of the various bishops and other clergy who have served the district of Salina since it was constituted in 1901 and organized in 1903 is intended. For the purposes of the argument we shall assume that, conditions being what they were and are, no other bishops and priests could have done any better.

It is important that we clearly understand what is implied in the recommended merger of Salina with the diocese of Kansas. The diocese of Kansas now has a bishop and a bishop coadjutor. In case of merger, adequate episcopal supervision of the Church's work in the whole state of Kansas is assured. It is proposed that National Council shall continue the present appropriation of approximately \$15,000 per year for the next five years, let us say; that at the end of five years this appropriation should be reduced by 10% or 20%; that it be clearly understood by both parties—the National Council and the diocese of Kansas—that the latter shall eventually assume



PRAIRIE CHURCH

This picture shows the treeless, rolling landscape of the district of Salina. The church is St. Andrew's, built by the farmers whom it was to serve in the countryside near Hays.

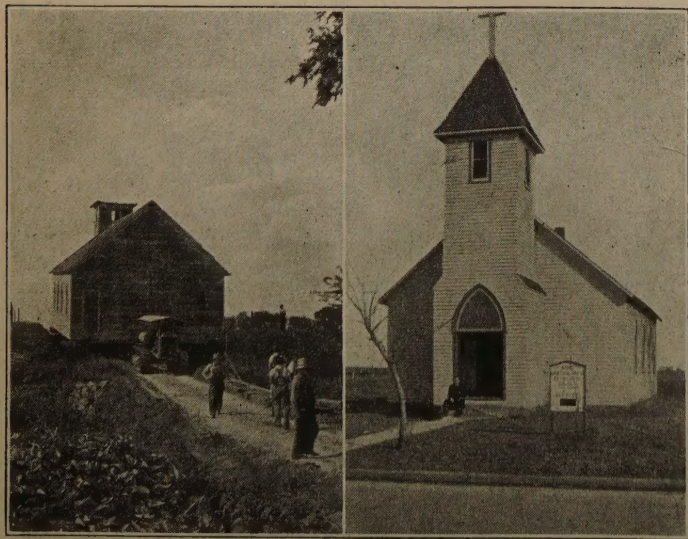
full support of all missionary work within the state of Kansas. Future developments are to determine whether this should be within 10, 15, or 20 years. In view of the forthcoming retirement of the Bishop of Salina, this merger should be consummated without delay for the following reasons:

(1) When Salina was constituted as a missionary district by the General Convention of 1901, it was assumed by all concerned that the rural, agricultural regions of the Midwest would continue to grow as rapidly as they had in the past. This we now know has not happened and is not to be expected in the future. In fact, they are losing population because of the increased use of agricultural machinery whereby one man can now produce on the average enough to feed 12 people, whereas a generation or two ago one man could produce only enough to feed six people. The district of Salina is part of the "dust bowl" area and will do well to hold its present population of less than 600,000.

(2) The district of Salina was originally established because that area of 50,000 square miles was difficult for one bishop in the state of Kansas to administer effectively; because of the limited means of communication and transportation; and because of the restricted financial resources of the Church in Kansas for prosecuting the missionary work in such a large and thinly populated section. The development of the telephone, the automobile, good roads, and the airplane, has changed all that. According to the proposal outlined above, there will be no *immediate* additional financial charge upon the diocese of Kansas for the work in Salina. It took the diocese of Colorado 14 years to relinquish its appropriations from National Council for Western Colorado. The proponents of this merger will not complain if it takes Kansas 20 years to relinquish such appropriations. What is wanted is some likelihood that they will sometime end.

(3) As now constituted, judged by the past 37 years, Salina can never become a self-supporting diocese. Candor compels us to state that the soft-heartedness of General Con-

(Continued on page 416)



ST. BARTHOLOMEW'S, ELLIS, KANS.

On the left the church is shown on its way to its present location. On the right, with the addition of a steeple and a coat of paint, the former Lutheran church is settled in its new surroundings.



# Merged With the Diocese of Kansas?

No!

By a Priest of the District of Salina



ASSOCIATE MISSION HEADQUARTERS AT HAYS

On the left is shown St. Michael's church, mother church of the mission; on the right is the associate mission house in which the clergymen are quartered.

THE MISSIONARY DISTRICT of Salina is an area of more than 50,000 square miles, comprising the western two-thirds of the state of Kansas. Thus in size the district is larger than the entire state of New York. It is a high country in altitude, lifting in a gradual ascent from its lowest elevation of 1,200 feet on the east to more than 4,000 feet on the west. It is a flat country, covered for the most part by wheat. The high land of the western edge is semi-arid, given over more to cattle grazing than to wheat farming. As one travels west through the missionary district, he is not aware of the gradual rise in elevation, but he is conscious of an increasing aridity: the towns become smaller, the streams fewer, the trees less numerous, the wheat more sparse, until finally towns, streams, trees, and wheat disappear altogether leaving only a divine stillness uniting unbroken prairie with the blue skies above.

That's the far western edge.

It is wrong to think of the district of Salina in general as thinly populated. Where the towns and trees disappear is where the prairie of Colorado begins. The Kansas plains of the district of Salina have a greater population than any other continental missionary district with the single exception of the Dakotas. In 1930 there were 582,000 people. Small towns speckle the landscape, particularly along the eastern edge. Two of them have reached the status of "cities": Salina, the see city, with its 21,000 people; and Hutchinson, still larger, with 32,000 inhabitants. Farmhouses are everywhere in between. No diocese is more typically agricultural, and none has a greater number of small towns ministering to farmers.

It is in this rural missionary district that the question has now arisen, with the pending resignation of the Bishop, as to whether the area should be continued as a separate unit of the Church or whether it should be joined with a neighboring diocese, presumably the diocese of Kansas. From Kansas she was separated in 1903. She holds sincere respect for her mother diocese and for its two bishops, Bishop Wise, now ill, and his Coadjutor, Bishop Fenner.

And yet the district of Salina balks at the possibility of being reabsorbed into the diocese. And why?

There are several reasons.

(1) *Because many missions have been established in small towns that probably would not be continued were she a part of Kansas.*

It is primarily the missions in the towns of between 2,500 and 10,000 people that the district feels are at stake. With the exception of Salina and Hutchinson, all the towns in the district are of less than 10,000 people. By concentrated effort and attention on the part of the Bishop, the Church has been planted in 22 out of the 26 largest towns. And by this we mean that the Church has regular services, an organized congregation, and in most places, church buildings of a sightly appearance. The clergy, for the most part, are not native born. They often feel the lure of greener pastures; but because they are part of a closely knit diocesan unit, looking affectionately and in loyalty to their diocesan father, they are content to remain in small-town work.

When we look at the neighboring dioceses with their cities, we tremble to see how the small towns have been overlooked in the interests of the larger ones. Let us compare Salina with the diocese of Kansas. In Salina, 88% of the towns of between 2,500 and 10,000 people have the Church. In the diocese of Kansas, nine out of 24 towns of this size have the Church—about 40%. In the state of Missouri, 28 out of 56 towns of this size have the Church (50%). In Oklahoma, 28 out of 52 towns of similar size have the Church. And it is particularly in recent years that the Church has disappeared from many of these towns. The 1915 *Living Church Annual* reveals 48 places as missions in the diocese of Kansas which are not now listed. It is true that many of these places never were more than "hopes," but now they have passed from the Church's imagination altogether. How can the district of Salina, with its many small-town missions, look hopefully upon union with the diocese of Kansas when, in common with other dioceses, Kansas has advanced by the process of withdrawing the Church into the cities? The district of Salina remains one unit of the Church's work where interest in rural life is exemplified. Too much the Episcopal Church is becoming only an urban Church. Too often we hear strangers say, "My parents were Episcopalians, but we moved into a town where there was no Episcopal church."

We doubt if much can be learned from the examples of nearby dioceses where mergers have occurred. Eastern Oklahoma and Western Oklahoma, similar in size and conditions



CHILDREN AT A RURAL SCHOOL

Typical of western Kansas conditions, the Buckeye church school shown above is a branch of St. Andrew's rural church near Hays, Kans.



of work, were separated for only eight years. Great development has occurred not only in the state but in the Church since the reunion in 1919. Yet we cannot help noticing that the Church in Oklahoma has given up its work in many small towns. The 1915 *Living Church Annual* reports activity in 85 towns in the two districts; the 1938 *Annual* reports activity in only 52.

Western Colorado was merged with Colorado in 1919 after a separate duration of 12 years. It was doubtlessly a wise move. To this day there are only four towns of more than 2,500 people on the Western Colorado side of the Continental Divide. The missionary bishop lived in a small mountain village where there were but 45 communicants of the Church. Today, after the merger, Colorado is a self-supporting diocese of comparatively great strength. Yet we must point out again that the small town has often been passed up. In 1915, the Church was active in 161 towns; in 1938, in only 93. Figures gleaned from the *Annual* show that in 1919 Western Colorado has eight active clergymen in 42 centers. Today, absorbed into Colorado, only 21 of those centers are still open. They have had a communicant gain of 141, but Salina's gain in the same length of time is 442—about three times as much as Western Colorado's after its merger with Colorado. Again, the merger helped the city churches, but affected the rural churches adversely.

(2) *Thirty-five years under her separate bishops have brought the district of Salina into a healthy diocesan consciousness.*

By this we mean that 35 years of work and ministry on the part of clergy and laity alike have been directed toward developing a full-fledged diocese which can be presented, some day, as an offering of western Kansas to her Lord. The abortion of this aim, which has always fired the imagination of her people, would be a tremendous loss. Absorption of the district into the diocese would mean the reducing of the stately cathedral at Salina into a parish church. It is morally questionable whether a building given specifically to be used as a cathedral in a missionary district can be so reduced. In addition to being a cathedral parish the Salina congregation has produced her own infant mission: St. Faith's house "across the tracks" where Deaconess Gilliland and her cathedral helpers minister to both spiritual and physical needs of many families. The diocese not only has her own cathedral but has started her endowment fund. She has her own diocesan paper, the *Watchman*. She has her own young people's conference. She has maintained through many difficult years, her diocesan school, St. John's, which on its 52d birthday this year found itself one of the few Church schools for boys left in the Midwest.

Along with the development of diocesan projects has come a healthy development of the priestly and sacramental life. In the cathedral the Blessed Sacrament is reserved. The foundation of the diocese was laid by Sheldon Munson Griswold, later Bishop of Chicago, who for 14 years in the district of Salina fought for the truest of Catholic expression in the Church's life. This influence has permeated the district and remains permanent. The majority of the clergy are strictly Catholic in regard to doctrine, discipline, and worship.

In a letter to a Church paper some years ago, Dr. Stowe (writer of the accompanying article) asks another Western missionary district if its showing is poor because its people do not distinguish between the Episcopal Church and the Methodist Episcopal. Certainly the Church in the district of Salina has not permitted its people to become confused. Many of our most loyal people, including clergy, have been former Meth-

odists, but their transition has been a conversion to Catholicism. We sometimes feel that the hunger of many Methodist people (to whom Kansas owes much) for the richer heritage of their mother Church, should be listed as another reason for the district of Salina's being vigorously supported.

(3) *The western Kansas field is white unto harvest.* It needs not so much money as clergymen who are willing to live on the same simple plane of life as the western Kansas people whom they serve. And we believe this can be done most easily and gently in our separate diocesan unit.

The traditional Kansas churches are withdrawing from the countryside. A new paganism is apparent in the lives of children. Many teachers in rural schools find that their children do not know so much as the Lord's Prayer.

A further important field—contrary to the opinion of many persons—is in decadent towns. It is in sleeping towns that the traditional Protestant churches gradually close their doors. Either the Church must step in, or the Pentecostals will. In one such town a midweek church school was organized, and among 50 children, only one was found who had been baptized. Today, that town has an active mission of the Episcopal Church. Our building is a former Lutheran church, purchased and moved into town over 21 miles of country roads.

Too often we make the mistake of thinking that the boom town or the strategic town is the only hope for the Church. We rush in simultaneously with others. The over-churching process is like the boarding house table where all reach for the cream while the pitcher of milk remains untouched. Much of our countryside remains untouched except where foreign-speaking groups have followed their peoples. In the country is the greatest proportion of children. Population trends show that these country people and small-town people are moving cityward. In the Hays associate mission area alone during recent years, communicants have been transferred to every diocese west of the Mississippi except North Dakota.

(4) *We believe that the district of Salina is moving surely, though slowly, toward diocesan status.* We want the domestic missionary districts of the Church to be eliminated as earnestly as anyone; not, however, by the process of being absorbed and forgotten, but by the process of becoming dioceses. We know what it costs the national Church. On the basis of our 1,705 communicants in the district of Salina it cost the national Church during 1938 about \$7.60 for each one. Yet we would point out that this is not because of the penury of the people nor their pauperization. It is because it costs much to plant the Church belatedly where the denominational bodies have been active for years. A mission of 40 communicants costs proportionately more to maintain than does a group of 40 communicants in a parish of 500. The priest must travel from a distant town. The church plant must be built and maintained. On the basis of last year's figures, our 1,705 communicants averaged about \$14.60. Their total offerings were almost \$25,000. They are generous and have to be.

Despite economic setbacks, we believe that western Kansas has a stable future. There have been years when poverty was unknown, and there will be such years again. Around the corner it would seem that wheat-growing will cease to be the main occupation. Much wheat land will soon be returned to more dependable cattle grazing. Diversified farming is bringing new crops to the fore. Broom corn and sugar beets are already important. Oil is beginning to flow. Much natural gas is produced. Salt is another commercial product.

Give us another Bishop and allow us to retain our separate identity and we will be able to show the Church that Salina can change from a missionary district into a diocese.



# Intellectual Approach to the Catholic Religion

*An Address Delivered at the Catholic Congress, October 11th*

By Hoxie Neale Fairchild

Professor of English, Columbia University

FROM DIVINE MIND to divine Personality; thence to the revelation of that Personality in our Blessed Lord; finally to the Church as the mystical body of Christ at work in the world forever. You and I are already convinced that this path is the path of right reason. On such an occasion as the present our real concern is how to convince others of that fact. From certain viewpoints the times are ripe for undertaking this task. The spectacle of the utter madness of the world begins to stimulate a craving for sanity. An increasing number of intelligent people are weary of saying that they must live rationally but that there is no such thing as reason; weary of asserting in the same breath their complete mental freedom and their complete mental slavery; weary of supposing that the highest wisdom lies in never accepting an axiom and never reaching a conclusion. There is a growing revulsion against the aimless muddle of modern thought, and in some quarters a growing willingness to recognize the rationality of principles without which reason proves to be impossible.

Under such circumstances the Catholic religion powerfully appeals to minds in search of clarity, peace, and order. One cannot say that Protestantism exerts the same appeal. There are Protestant thinkers who can argue brilliantly for their personal views, but there is no firm intellectual position which can be defined and examined as *the* position of Protestantism. Protestantism is itself a part of the modern flux which man is now struggling to transcend. At best, it preaches certain elements of the Catholic faith which it has exaggerated at the expense of other elements. At worst, it is simply a form of sentimental deism employing a certain amount of Christian terminology. Between these extremes there are many degrees of deliquescence, but no point of rest. The Catholic religion, on the other hand, stands for a definite theology, ecclesiastical organization, mode of worship, and way of life. It is at the same time a faith and a philosophy and a society. From the doctrine of the Trinity to the last refinement of ceremonial, it is one seamless robe of thought. Holy Church can be approached because all men may know where she stands. She can be approached through the intellect because she is a magnificent intellectual structure.

But for many outsiders the intellectual order of Catholicism creates a gap between the Church and the intellectual disorder of present-day society. When the Church addresses such men in the firm tones of Catholic conviction, she uses a language which they have forgotten how to speak: If we are to convince them that our position is rational, we must take our stand in the modern world and grapple with the human mind as it now actually exists. Scholastic philosophy, which some of us are trying to revive, is the philosophy of an age of faith and order, not of an age of doubt and confusion. If we expect any large number of modern intellectuals to read St. Thomas *before* they become Catholics, we are greatly mistaken. For a few severely logical minds the *Summa* may prove to be the end of the road, but it cannot be a very useful means of *approaching* Catholicism in times which have fulfilled the prophecy of Alexander Pope:

"Philosophy, that leaned on heav'n before,  
Shrinks to her second cause, and is no more."

Modern man terribly needs a philosophy which will give his life a firm center, integrating and imparting significance to the whirling fragments of his experience. Yet the pragmatic philosophy by which he is chiefly dominated is so completely centrifugal that it does nothing to hold his life together.

THE ATTITUDE of Catholics toward pragmatism is not at present very consistent. We detest the idea of a plural and relative truth which man makes up for himself as he goes along. On the other hand we constantly make use of an essentially pragmatic viewpoint. Few of us would deny the contention of William James that we *must* choose between belief and disbelief, and that in the absence of evidence to the contrary we are entitled to accept the hypothesis which is the more favorable to human existence. Most of us, indeed, would go even further, saying that since it is impossible to be religious without having a religion, we are entitled to make the religious hypothesis a real force in human life by giving it a definite form. We do not shrink from the pragmatic note which is often struck in the Scriptures: "Come and see." "Draw nigh unto God, and He will draw nigh unto you." "O taste and see how gracious the Lord is." In accordance with such texts we have tested the faith in the realm of the spirit and have found that it *works*—works so compellingly that to doubt its truth would be the act of a madman. Often we recommend the same method to questioning outsiders. "Accept these truths as working hypotheses," we say; "test them in the laboratory of living, and then see what happens to your mind and spirit." The appeal to the *workability* of Christianity as against other religions, and of Catholicism as against Protestantism, is too potent and too valid to be cast aside.

Instead of reviling pragmatism in one breath and advocating it in the next, we might absorb this characteristically modern philosophy and redeem it for Catholic uses. In the long run, I do not discover instrumental truth merely by consulting my own impulses. That way of life creates an illusion which will soon become disillusion. If I wish to discover what is lastingly workable for me as a member of the human race I must consult the experience of the race—in the present of course, but also in the past. I must measure my own thought and feeling against the totality of mankind's thought and feeling. Of course I shall find no unanimity of opinion on any matter of importance; nevertheless I shall find a body of instrumental but

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## ALL SAINTS

TO US, these seem to die—  
To us who dread the night  
And need the sun for light—  
To us they die.

To God, these die to live—  
Alight with Christ who said  
In Me there are no dead—  
To God they live.

LILLA VASS SHEPHERD.

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more than merely personal evidence for believing that certain things must be true for me because they are true for man. Why then do not all men recognize these truths? Because they have never really looked at them or tried to live with them.

TO THINK along these lines is to pass beyond the conception of plural and relative *truths* to the conception of single and absolute *truth*. Although the latter conception is rejected by the official leaders of pragmatism, it can be justified on strictly pragmatic grounds, for without it mental experience becomes an impossible mess in which nothing can ever be said to be really true or really false. In religion, the only genuine pragmatism is absolutism. Apparently it is man's fate to live surrounded by an absolute truth about which he is compelled to make more or less effective instrumental guesses. But there is no reason to suppose that his guesses are wholly unrelated to reality. A universe in which the realm of the One and the realm of the Many were completely sundered would be too ironically malicious for rational purposes. In that case there would indeed be a God, but He would be a devil. It is saner and less melodramatic to suppose that something like the absolute truth of things filters through to us in forms that we can grasp and use. The more impersonal, tested, large-scale, long-distance instrumental truth these forms can be shown to possess, the more we are justified in regarding them as reliable symbols of absolute truth. From a rigorously skeptical viewpoint this of course is a mere faith, but it is a faith which man can never relinquish as long as he possesses the will to exist.

This type of pragmatism uses a modern way of thinking as a means of resolving the modern chaos. On the other hand it entitles us to emphasize the workability of Catholicism without the slightest disloyalty to our belief in absolute and eternal truth. In a rather unexpected way it harmonizes pragmatism with that Platonism which has always been one of the chief supports of our faith. From such a pragmatism no Catholic need shrink. Jesus is the perfect bond between the One and the Many. "For who can know the mind of the Lord, that He may instruct him? But we have the mind of Christ." Thanks to Holy Church, the extension of the Incarnation, we have that mind at work among us in Evanston today as in Galilee centuries ago:

"King of kings, yet born of Mary, as of old on earth He stood;  
Lord of lords, in human vesture—in the Body and the Blood—  
He will give to all the faithful His own Self for heavenly food."

From a philosophical viewpoint, the tremendous potency of the Holy Eucharist lies in the fact that in this sacrament there is simply no difference between absolute truth and instrumental truth.

Modern religious thought must of course take account of modern science. I doubt whether we can construct a valid intellectual approach to Catholicism in these days unless we abandon our obviously futile efforts to keep man apart from nature. If we accept the fact that we are natural organisms nothing whatever happens to us, but a great deal happens to nature. Let us include in the natural world not only those elements of our being which can be observed and weighed and measured, but all those imponderable mental and spiritual qualities which distinguish our species. At once nature becomes the system which produced, let us say, Fr. Huntington—not merely his digestive processes, but his mind and spirit. Now try to explain Fr. Huntington, or Beethoven, or Dante, or your own mother, using the materialistic hypothesis. The difficulties are considerable, are they not? Then try to explain

such people using the hypothesis that nature is itself the unfolding thought of a divine mind. The difficulties are still considerable, and we must not pretend otherwise. But at least the latter hypothesis will bear the weight of man as he moves over the abyss of his ignorance, while the former will not.

Once we take our place in nature boldly and firmly, we can behave like somewhat cantankerous members of a club which we have decided to transform from within in preference to resigning from it. Every natural organism is irresistibly impelled to function like a member of its own species. As natural organisms, we claim the same right. This means that we claim the right to think, for thinking is part of the normal behavior of the species to which we belong. Now if human mind is just a rare disease of matter, a sort of cancer in the wholesome unconsciousness of nature, then man does not really belong to the club at all. He is the only organism whose impulse to function on a certain evolutionary level is frustrated by the universe. Other animals are impelled by real drives toward real ends; man is impelled by illusion toward illusion. The only things of real importance to him are of no importance to the universe. The process of organic evolution culminates in an elaborately ironic joke. This is not the clean, impersonal thought of a scientist, but the neurotic dream of some decadent novelist. No, let us insist on our rights as members of the club. If the universe permits a dog to behave like a dog, it should permit a man to behave like a man. In a matter-over-mind universe man is an inexplicable outcast; in a mind-over-matter universe all animals, including man, may behave like what they are. In the long run the latter hypothesis seems as necessary to science as to religion.

I am not competent to discuss the findings of the new mathematical physics as they relate to this subject. It is quite impossible for a busy student of literature to keep up with the brand new universes which appear every week or so. It is interesting to observe, however, that just as metaphysics seemed about to abdicate in favor of physics, physics obligingly became a branch of metaphysics. If we are to believe the modern scientific philosophers, reality can be explained only in terms of the operations of mind. Since the work of science takes place wholly *within* the mind, this conclusion is hardly surprising. The question is whether the human mind is related, however remotely, to the creative force of the universe. If so, man has a comprehensible place in nature; if not, his particular kind of functioning is inexplicable, aimless, and irrelevant.

ONE MAY also say that the new science, by emphasizing the huge difference between the way things *look* and the way they really *are*, has contributed to a conception of reality which is friendly to religion. The old twofold classification of real, material things and unreal, immaterial things has collapsed. There is no longer any reason to deny actuality to those intangible fruits of thought which men call values. I shall dwell no longer on this point lest you remind me that my subject is not religion, but *Catholic* religion. But although the new science does not preach Catholicism, it may remove prejudices which have hindered many people from accepting the faith. We have all heard intelligent unbelievers say that they would be Catholics if they could be religious at all. They usually mean that Catholicism is the most consistent, beautiful, and potent expression of ideas which depend upon an unscientific belief in the reality of spirit. Its dialectic is logical, but its basic premises are fallacious. If such persons discovered that 20th century science by no means denies the religious hypothesis and in some respects is positively favorable to it, their approach to Catholicism might be completed at a single



step. Once get mind firmly at the center of things, and the road to Holy Church lies smooth and clear.

Twentieth century man does not think much about the mind of God, but he thinks a great deal about his own. He is so absorbedly interested in his mental quirks that some consideration of psychology must enter into any present-day approach to Catholic religion. The Church cannot admire the efforts of psychologists to take human personality apart, but she can support their more recent efforts to put human personality together again. A few essential parts seem to be missing, but eventually they will be found. There is a growing respect for the phenomena of religious experience as facts which must be considered in any scientific study of the mind. At least it is widely recognized that man is an incurably religious animal, and that if he does not get a good religion out of God he will get a bad one out of Marx or Hitler.

If there is a loving God who desires to draw all men to Him, we must suppose that His spirit is most fully at work in that form of religion which agrees most closely with the nature of the human mind. In this respect the preëminence of Catholicism can hardly be questioned. Consider the Church's realistic but inspiring view of human nature, avoiding both the gloom of puritanism and the feeble illusions of sentimentalism; her constant emphasis on the Incarnation as the great religious fact; her teachings on the relation between faith and works in the process of salvation; her appeal to man's esthetic emotions, and in general her emphasis on outwardness as an aid to inwardness; her grasp of the principles of habit-formation; her idea of mediation; her use of the confessional; above all, her sacramental system. Everywhere we turn we find evidence that her power to transform us arises from her God-given understanding of us.

To the non-Catholic mind, the psychological realism of the Church is almost shocking, but for my part it seems only common sense to believe that the religion which knows the most about me is also the religion which knows the most about God. In descending so close to my humanity, the Church is continuing the work of the God who made Himself like me in order that I might be made like Him. Here is superhuman truth perfectly adapted to my human nature. If modern man wants psychology, then, let us point to Holy Church as the supreme psychologist. Knowing the mind of man to its depths, she can raise it to the heights. In contrast, Protestantism does not seem to know enough of the truth about man to be able to tell man the whole truth about God.

Modern man is deeply though vaguely conscious of himself as the product of historical forces. He usually interprets the past by taking the spirit of the modern flux and projecting it back through the centuries. But as he grows increasingly weary of muddle and discord he may be glad to find a principle of wisdom and peace and order descending to him from the past in a tradition which constantly develops yet never loses touch with its source. At a time when historians are increasingly ready to treat the Church with fairness and respect, the appeal to history should play a large part in our intellectual approach. Catholicism is the religion of historical-minded people. History bears witness to the validity of Catholicism, as it bears witness to the inadequacy of Protestantism. Conversely, Catholicism lends meaning to history, moving like a bright calm river of truth through the wilderness of unreason and sin.

Since I am one of those who would firmly distinguish between the great desirability of Catholic unity and the great undesirability of a penitent return to Rome on Roman terms, I would also point out the usefulness of history in validating

the Catholicism of our Anglican communion. In this as in other respects we Anglicans have special opportunities for constructing an intellectual approach to the Catholic religion because the Catholicism to which we would lead mankind does not deny its own ideal of intellectual freedom. I trust that these opportunities may never be surrendered in favor of a conception of authority which would make it very difficult for intelligent outsiders to think their way into the Church.

**B**UT THESE are days of urgent political, social, and economic problems. Thinking men will not have much respect for the august historical continuity of Catholicism unless that tradition can be applied to these immediate concerns. Protestant individualism has begotten a highly competitive Capitalistic civilization. The evils engendered by that civilization have begotten Communism. The dread of Communism has begotten Fascism. Capitalism, Communism, and Fascism—each is destructive, immoral, irreligious. How is one to escape from this predicament? I want to be myself, but I do not want to be myself at the expense of others. I want the strength and peace that come from being part of a group, but I do not want the group to crush me. Assertion of my individual right to strive and thrive associates me with the definitely unChristian standards of Capitalism. On the other hand, acceptance of the equally unChristian totalitarian standard robs me of that liberty which is essential to me as a man. Where then shall I turn? A satisfying answer to this problem is provided by the Catholic ideal, under which the individual achieves the fullest possible self-development as part of a well-ordered universal society of love, justice, and coöperation—a society which, to borrow a phrase from Al Smith, is *communistic* rather than *Communitic*. Here there is no selfishness, for whatever man does is part of his contribution to the welfare of the City of God. Here there is no stamping out of personality, for the highest aim of the City of God is to bring peace, joy, and freedom to the individual. As time goes on we may expect more and more intelligent people to approach Catholic religion through Catholic sociology.

Of course there is no real line of division between the two, for the Catholic society is a universal society uniting the souls of the faithful living and the souls of the faithful departed. Here is no YMCA gospel of sentimental humanitarianism, but that perfect harmony of natural and supernatural life which is the sole remedy for the sick heart of modern man. The social mission of the Church is the spiritual mission of the Church—in the words of St. Paul, "the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is indeed a chasm between this ideal and the ways of the modern world. Nevertheless the chasm can be bridged. Even from the present muddle may be drawn the materials of an intellectual approach to the Catholic religion. Man is immersed in pragmatism, science, psychology, history, sociological perplexities. At present these are not Catholic, but they can all be bent in a Catholic direction. Modern intellect may yet turn from a pragmatism of the Many to a pragmatism of the One; from a science which denies mind to a science which gives it primacy as the creative force; from a psychology of disintegration to a psychology of integration; from a history of human confusion to a history of spiritual continuity; from a sociology of hating and grabbing to a sociology of loving and giving. And man will not advance very far along this homeward road before his Father will see him coming a great way off, and run to meet him.



## Should Salina Be Merged With Kansas?

(Continued from page 410)

vention was imposed upon in setting up that district. Note the map. Instead of drawing the division line east and west as the Roman Catholic dioceses are divided, paralleling the great trunk railroads, and giving the new district some well established parishes in eastern Kansas, the line was drawn north and south. Moreover, the architects of that scheme indulged in ecclesiastical gerrymandering. The line starts from the north and moves south in a fairly straight fashion until it reaches the county of Sedgwick of which Wichita is the county seat—the second largest city in Kansas. Here the line was moved to the west sufficiently far to keep Wichita within the diocese of Kansas and forever prevent in the lifetime of any man then living the district of Salina from becoming a self-supporting diocese.

During the years 1920-1937 inclusive, National Council contributed to the district of Salina the sum of \$461,280.99, an average yearly contribution of \$25,626.72. The highest annual appropriation was \$31,671.37 for 1925; the lowest was \$14,962.62 for 1936. For a district with 1,686 communicants as of December 31, 1936, this cannot be called niggardly treatment.

Conditions being what they are, to make Salina a self-supporting diocese would require an endowment fund of \$300,000 to \$400,000. Where can such a sum for this purpose be found?

(4) The administration of the proposed enlarged diocese of Kansas would be entirely feasible and reasonable. The following statistics as of December 31, 1936, from the *Living Church Annual* for 1938, will give a picture of the situation:

	Dioc. of Kansas	Dist. of Salina	State of Kansas
Area—square miles .....	31,347	50,427	81,774
Population .....	1,299,056	581,943	1,880,999
Clergy .....	27	23	50
Parishes, missions .....	55	32	87
Baptized persons .....	9,332	2,426	11,758
Communicants .....	8,080	1,686	9,766
Baptisms .....	298	124	422
Confirmations .....	551	79	630
Sunday school teachers .....	316	76	392
Sunday school scholars .....	2,053	542	2,595
National Council appropriation .....	\$2,150.00	\$14,962.62	\$17,112.62
Contributions .....	\$161,936.65	\$19,481.13	\$181,417.78

For purposes of comparison, let us consider an Eastern and a Western diocese—Albany and Colorado. Albany has been served by one bishop for nine years; Colorado, since Bishop Johnson's resignation, will probably be administered by Bishop Ingley alone for some years. If Colorado can be administered efficiently by one bishop, the whole of Kansas with 20,000 fewer square miles of territory can be thus administered by two bishops. The Bishop of Colorado can go by train from Denver to New York City as quickly as he can go by train from Denver to Durango, Colorado. Nothing like that in Kansas. But today it is not a problem of transportation which makes the life of a modern bishop so arduous. It is the unceasing pressure of many visitations, conferences, committee meetings, correspondence, etc. My observation is that many Eastern bishops have more of this pressure than most Western bishops. If the Bishop of Albany can oversee 128 clergy, 181 parishes and missions, 44,150 baptized persons, 29,516 communicants, and confirm 1,181 people in 1936, two bishops in Kansas can oversee 50 clergy and 87 parishes and missions.

(5) The wisdom of the merger of a missionary district such as Salina with a contiguous diocese such as Kansas is no longer problematical. It has been tried and vindicated in the consolidation of Western Colorado with Colorado in 1919.

Because of the Nationwide Campaign of 1919, missionary giving was greatly stimulated and the domestic missionary districts shared in the resulting largesse. In 1919 Salina received \$10,191.87 from the National Council; in 1920 this was jumped to \$30,016—three times its former allowance—and it remained at substantially that figure for the next five years.

Western Colorado as a separate district received in 1919 just about the same amount as Salina—\$9,900; the diocese of Colorado, as such, \$2,400. But when Colorado took over Western Colorado it did not share in the big increases granted missionary districts; it carried on the missionary work of the entire state with an average yearly allowance from National Council of \$10,788.61. Beginning in 1934, Colorado relinquished all appropriations from National Council and has since then supported all missionary work within its borders.

I can testify from personal knowledge of the field in Western Colorado, both before and after the merger, as to the wisdom of this course. Weakness has been united with strength; opportunities for promotion of able missionary clergy have been greatly increased and many of those who warranted it have been promoted; and the clergy of Western Colorado since the consolidation have been unquestionably of a higher average caliber than those before.

Moreover, Colorado has a work among the isolated, numbering 3,000 souls, not equaled in any other diocese or district. It is headed by a very remarkable woman, Mrs. E. B. Boyd, and is supported not by the National Council but by the Woman's Auxiliary of Colorado. The clergy and laity of Colorado have proved themselves sound judges of the effectiveness of a particular work and whether it is worth supporting. Such, I believe, the clergy and laity of Kansas would prove themselves to be with reference to the missionary work within that state.

(6) Concerning the character of the episcopal supervision which Salina would receive if and when this consolidation is realized, there can be no question. In all probability the Salina district would be under the jurisdiction of the present Bishop Coadjutor of Kansas. Bishop Fenner has had a wide experience in important parishes of the Middle and South West, was secretary of the Rural Church division of the National Council, has great sympathy for and understanding of rural missionary work, is not yet 50 years old, and is just approaching the peak of his powers. If any better overseer of this particular field can be found, who might he be?

(7) Finally, that the district of Salina should be combined with the diocese of Kansas is the will of General Convention, the supreme legislative body of this Church, as expressed by its actions in 1934 and again in 1937. In the former year General Convention heard and received with great acclaim one of the most statesmanlike reports ever presented to that body in recent years. I refer to the report of the Joint Commission on Quotas and Appropriations (G. C. Journal, 1934, Appendix XIX, pp. 492-515), the fruit of extensive study and painstaking research. This Commission's view, with particular reference to Salina and Kansas, can be found on pages 511 and 512. In 1937 General Convention confirmed its former approval of this Commission's recommendation by passing on its second reading, by a large majority, an amendment to the Constitution which facilitates this and like mergers.

This proposed merger is a step in rebuilding a sound domestic missionary policy. On no phase of missionary policy has the will of the Church been more clearly expressed. Let the will of the Church prevail!





## CHURCH MUSIC

Rev. John W. Norris, Editor



## Boys' Voices

ONE OF the questions most frequently asked Sir Sydney Nicholson during his recent visit to this country was, "How does the voice of the American boy compare with the voice of the English boy?" It seems quite a natural question to ask a man who has spent his life in training English boys to sing the services of the Church and yet who had been given an opportunity of several weeks' duration to work with boys native to the United States.

Much to the surprise of many who heard the answer, Sir Sydney remarked that in his opinion there was little difference between the two groups. With regard to quality, he did not think there was any difference. He said he found the American boys had just as good voices, sweet and natural in character, as the English boys. If any difference exists, he said, that difference lies not in the quality of the voice, but rather in the quantity. He said a much smaller group of English boys could produce the same amount of tone as the 22 boys with whom he had been working in this country. In all other respects the two types of boys appeared to him to have about the same amount of ability.

Then with a twinkle in his eye, Sir Sydney added:

"There is no more difference between the English and American boys than there is among the English and American men. You men are very like our English men, except that you speak so queerly."

Here, then, is the statement of one who surely should know and speak with authority. Yet many people in this country will constantly assert that American boys lack certain qualities that are evident in the choir singers of the English churches. One letter received recently contends that English boys have a "mellow, bell-like quality" while American boys sing with a "certain strained quality." The writer of this letter advocates the addition of a few women's voices to add mellowness to the boys' tones.

It is, of course, difficult to make any definite denial of this statement, because the choirs to which this writer may have listened, if not properly trained, may have used a strained tone in their singing. The question of training boys' voices is not one in which there is perfect accord. Some choirmasters seek to produce a natural boys' tone which is often inclined to be open and free. Others seek to refine the quality of tone by teaching the boys to cover their tones more and produce a quality which is sometimes lighter and more feminine in character. Then, unfortunately, there are those who undertake to train boys' voices without any thorough preparation for a difficult task.

The boy choir has grown in popularity in some sections of the country and declined in others during recent years. A choir of boys which must sing difficult music each Sunday is an expensive organization to maintain. Yet the boy choir is one of the oldest musical organizations in the Church. It surely offers great opportunity for interesting boys in the work of the Church and of the ministry. The material is available even in the smallest community and can be developed if the incentive is present to develop it; and, where good, simple music is used, is no more expensive or difficult to maintain than the average small parish volunteer choir.

## Citation for Christian Valor

(Continued from page 406)

from the noble masculine challenge of Mont Saint Michel—"St. Michael in Peril of the Sea"—to saccharine fables regaling the faithful with posies culled from more modern memories both feminine and French! After all, we are judged by what we remember and if there are memorials consigned to the dustbins of our neglect more worth while in themselves than some which are honored in our shrines, the fault is ours and the remedy must be of our devising.

Which brings us back to the "book of remembrance." Our Lord "callesth His own by name." We may well do likewise, as regards not only the doer but the deed. Why should it not still be written, as it was written of the three who "brake through the host of the Philistines and drew water out of the well of Bethlehem, that was by the gate," that "These things did the three mighty men"? If every parish had its Book of Remembrance in which were inscribed the "Acts of God" manifest in the deeds of its own parishioners, and once a year that record were read forth, what a treasure it would soon come to be! We may leave it to the ritualists to decide whether the reading of it would belong more appropriately to All Saints' or to All Souls' Day, for the main point is the same. We should have at last a Christian citation for valor. There would be the story of the Mother who found room for a homeless waif at her own fireside. There—the man who drove his car to an inevitable crash and all but certain death in order to avoid hitting a little child. There—the doctor who during his last illness took thought how he might give a portion of his own eyes in order that the blind might see, and whose greatest disappointment—could he on his death-bed have known—would have been that there was no surgeon in his neighborhood skilful enough to perform the operation. There—the one who faced the tempest and died in the high performance of duty. And so on and on. All such as these are of one blood with those "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and who now compass us about as a great cloud of witnesses.

Let them be remembered by name and by deed. Let their Book of Remembrance grow in beauty and dignity and significance as it grows in age and bulk. Let the arts of the limner be lavished upon it. Let solemn *Te Deums* be chanted at the reading of it, for it would be the Church's most cherished possession, the true Reliquary of the Saints.

## OCTOBER DIRGE

I KNOW not Day,  
Only the amber light  
Of trees that sway. . . .  
I know not Pain,  
Only the shadows  
And the wind's refrain. . . .  
I know not Grief,  
Only the stillness  
And the falling leaf. . . .  
Cry out, O heart,  
For she is near;  
Cry, sorrowing heart;  
Beloved—Dear—  
Deep is thy peace—there is no fear—  
Or did I dream  
They laid her here?

HELEN HAWLEY.



# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## A Book of Vital Significance to Social Workers

**YOUTH IN THE TOILS.** By Leonard V. Harrison and Pryor McNeill Grant. Macmillan. Pp. 167. \$1.50.

ONE OF THE most socially courageous priests ever produced by General theological seminary was Pryor McNeill Grant of the class of 1918. His passionate devotion to humanity derived from a clear appreciation of the Incarnation. Especially devoted to work among underprivileged boys, he was founder of the boys' bureau, set up in 1931 by two of the leading family welfare agencies in New York City, the Association for Improving the Condition of the Poor and the Charity Organization Society, to care for homeless and unattached boys 16 to 21 years of age. As the work of the bureau progressed, it became more and more concerned with the delinquent boy. Its delinquency committee requested Mr. Grant to spend a large portion of time working among the boys held for trial or sentence in the Tombs prison.

This led in turn to his making an intensive survey of the relation of the system now used to deal with the delinquent boy to delinquency itself. At this point the delinquency committee called in Leonard V. Harrison, an experienced criminologist, to work with Mr. Grant in the preparation of a report which would go beyond fact-finding and make specific suggestions and recommendations as to changes in the existing system. This volume is the product of their collaboration. Unfortunately, Mr. Grant died suddenly on December 16, 1937, just as the book was going to press. So this will stand as his last work, devoted, with fine appropriateness, to the problem of the boy offender.

The book is frank, courageous, objective, and constructive. It is specific both in its facts and in its recommendations. Its approach is not marred by sentimentality and its findings are obviously based on hundreds of interviews with older adolescent offenders. In prison jargon, its authors are *con wise*. It has to do primarily with the purposes of the criminal law and procedures as they affect minors between the ages of 16 and 21. Although concerned with the delinquent boy as treated in New York City, the book has vital significance for anyone dealing with delinquent youth.

The authors have every appreciation of the efforts of those now dealing with youthful offenders but are sure that these are marked by gigantic blundering: "It is our conviction that the blundering comes about as the result of a conflict between the vengeful, punitive aims of the criminal law itself and the more constructive aims of those who have to administer it." It is maintained, with vivid documentation, that the current system handicaps itself, and that young offenders in reformatories are goaded into foulness by the system of which they are the victims: "It is the system, so untuned to the reactions of human beings and so contrary to the best service of society, that is challenged."

Convinced that the present long period of idle detention between arrest and treatment is an inherent weakness, the authors insist that reformatory processes must begin earlier and be more highly individualized. They feel there is no ground for a belief that wholesale reformation of convicted offenders can be effected within large groups. Hence they proceed to outline a four-fold program of fundamental change. This includes the enactment of a special delinquency code for minors between 16 and 21 years of age; the creation of a delinquent minor court; the organization of this court to exercise two separate functions, judicial and dispositional; and the determination of the disposition of offenders through a diagnostic examination by experts composing a dispositional board. The chapter, Overhauling the Old Mills, which sketches these proposals, is the most valuable portion of a small but significant volume.

C. RANKIN BARNES.

## A Novel of Naziism

**THE MORTAL STORM.** By Phyllis Bottome. Little, Brown. \$2.50.

THE STORM in Miss Bottome's latest story is double: on the one side the force of Naziism sweeping through Germany, on the other this same force sweeping through a German family and enacting in miniature the tragedies of the greater

tempest. A Jewish father has a non-Jewish wife and stepsons and the latter enlist as Storm Troopers. His daughter, however, throws her lot in with a Communist lover, while the wife stands helplessly by, lamenting.

The resulting storm is necessarily mortal, and all the more so because the enforced deadly opposition cannot kill the remnants of family affection. Miss Bottome handles this complicated situation with great skill; her sympathies are undisguisedly with the father and daughter but she presents those of the opposition not as monstrosities but as human beings acting for what they believe to be the best.

E.

## A Saint in the Ninth Century in Spain

**A SAINT UNDER MOSLEM RULE.** By Dom Justo Pérez de Urbel, OSB. Translated from the Spanish by a Benedictine of Stanbrook Abbey, Worcester, England. Adapted by Joseph Husslein, S.J., General Editor: Science and Culture Series. Bruce Publishing Co., Milwaukee. \$2.25.

A FEW YEARS ago the conditions described in this story of the life of St. Eulogius would have seemed remote from contemporary experience; but in these days when numberless Christians live under the shadow of persecution and imminent death, and the Jews in Germany suffer incredible humiliations, the account speaks of familiar circumstances. This gives a timely interest to a period that is little known except to historical experts. The scene is laid in the ninth century when Spain was under Moslem rule, and Christians had the choice between apostasy and a precarious and hunted life.

A picture is given on the one hand of the Moslem splendor of the day, its barbarities and its corruption; and on the other, of the Christian community with its desperate attempt to preserve its corporate life and to revive its culture. The work is based on authentic sources and abounds in quotations, notably from the Mozarabic liturgy. The value of the book lies chiefly in these details, not easy of access for the general reader, rather than in the acts of the saint and his martyr companions, for these are somewhat of the nature of a panegyric.

The English translation is worthy of the high standard invariably found in the literary work of the nuns of Stanbrook, and the book is attractively bound. MOTHER MARY MAUDE, CSM.

## War and a Boy's Mind

**BROOKS TOO BROAD FOR LEAPING.** By Flannery Lewis. Macmillan. \$2.50.

THE AUTHOR of *Suns Go Down*, still keeping to Nevada, turns from the grandmother of that tale to a schoolboy and his world of limitations and bewilderments—the "brooks too broad for leaping" of childhood. The time is 1918 when the boy was 7. What was this war? Why had his doctor father gone away to it? What did *pro-German* mean and why was it so awful? Why were people so glad over a mysterious event called *Armistice*?

Why did this thing they called *influenza* take away his little friend Judith and his adored teacher? We see all these insoluble problems through the boy's mind, against the background of his first school year. Its friendships and feuds alone are real to him; a child world that alone makes sense in a universe governed by unpredictable grown-ups.

M. P. E.

## Faith in a Fact

I LIKE to think of the faith of a Christian as conviction concerning a fact in history: that God manifested Himself in His Son in order that a man might know what a man is like and what is a man's relation to God; that God in Christ has bestowed upon human nature the same power which God uses and which our Lord taught us to call the Holy Ghost.

—Bishop Lloyd.



# NEWS OF THE CHURCH

## Rural Church Slowly Dying, Council Told

**Bishop Bartlett Says Paganism Is Increasing; Appointment of Rural Work Executive Postponed**

BY ELIZABETH McCracken

NEW YORK—The Church is "slowly dying" in its own back yard, Bishop Bartlett of Idaho, executive secretary of the Domestic Missions Department, declared in his report, October 12th, to the National Council meeting.

Consideration of appointment of a full-time secretary for rural work, urged by Bishop Bartlett to help counteract the trend toward paganism and sectarianism in rural districts, was deferred by the Council until an indefinite future time.

Bishop Bartlett's report, most of it extemporaneous, was of some length, and was heard with close interest by the Council. He said, in part:

"We are sending missionaries into the foreign field and slowly dying in our own back yard. Fifty-four per cent of the people in the United States belong to no Church at all. Of those who belong to our Church, 50% know nothing about the Church at all. America is a pagan nation. It always has been, but it is increasingly so.

"The most important field in America is the rural field. We must realize that, and we must realize the tremendous change in it. Our ancestors had the Anglo-Saxon point of view about land. They owned their farms. Few of the people now living on the land own any of it; they are tenants. Big companies or large owners hold it. The farm is no longer the place from which the leaders of the nation come, because life on the land lacks the stability it once had.

### "LITTLE SECTS" GROWING

"We must meet the new conditions with new approaches. Our Church is not doing this; we are doing it even less than the other great Churches. There is a phenomenal rise in the number of little sects in rural areas. The old traditional Churches are closing their doors by the hundreds. People who live on the farms no longer go to these churches. You ask them why, and they say: 'We haven't the right clothes. Anyway, there is no religion there.' These people need release; the emotional quality in the little sects draws them. Unless we can go with changed methods to these people, we might as well give up trying to minister to them.

"But we are not so high-brow as we think. We need men trained to be shepherds to these people, clergy who know men and know God. We train men now to be theologians, not pastors. Until we can get the pastors and a new program we might just as well not appropriate money. This does not mean that the clergy do not need culture. They do. But they need also the knowledge of how to give it in such a way that the people can receive it. You can't have a policy that will run across this whole Church in the rural

(Continued on page 422)

## Special Convention Called to Elect Delaware Bishop

WILMINGTON, DEL.—A special convention of the diocese of Delaware has been called by the standing committee for November 15th. It will meet in Immanuel church here to provide a Bishop for the diocese. The Rev. Charles W. Clash, president of the committee, will preside.

The Rev. Dr. Oliver J. Hart, whom the recent special convention elected to head the diocese, declined the office.

## 21 Juniors Registered at Seabury-Western Opening

EVANSTON, ILL.—Seabury-Western theological seminary opened its fall term with an entering class of 21 juniors and one special student. The new students represent 14 dioceses and one missionary district, including Minnesota, Michigan, Northern Michigan, Fond du Lac, Chicago, Springfield, Tennessee, Ohio, Iowa, Kansas, Western Missouri, Nebraska, Colorado, Oregon, and Honolulu.

Bishop McElwain of Minnesota, acting dean of the seminary, has retained charge of the pastoral theology and homiletics courses.

The Rev. Dr. Haire Forster has assumed the New Testament courses; the Rev. Dr. Percy V. Norwood is offering a new required course in missions. The Rev. Dr. Paul S. Kramer has taken the course in elementary Greek, in addition to his regular courses in dogmatics. In this he has the assistance of the Rev. Carroll E. Simcox, who is a teaching fellow. The Rev. Dr. Allen D. Albert, Jr., is teaching all of the Old Testament courses.

## Rev. W. M. Bradner Made Canon Precentor of National Cathedral

WASHINGTON—The Rev. William Murray Bradner, rector of Grace church, Medford, Mass., for the last seven years, has been elected canon precentor and a member of the chapter of Washington cathedral to succeed the late Rev. Dr. William L. DeVries, according to an announcement made by the Very Rev. Dr. Noble C. Powell, dean of the cathedral.

## Dean Gates, Improved in Health, Returns to City

NEW YORK—The Very Rev. Dr. Milo Gates, dean of the Cathedral of St. John the Divine, and Mrs. Gates returned from their summer home at Cohasset, Mass., to the deanery in the cathedral close on October 12th. Dean Gates is much improved in health, but will not resume his duties at the cathedral just yet.

## Says Spiritual Life Is Basis of Nation

**Catholic Congress Warned Freedom Must Be Based on Spiritual Soil; 1,500 Attend Congress Mass**

EVANSTON, ILL.—Declaring the "kingdom of heaven is a totalitarian State," the Rev. Dr. William H. Dunphy, professor of systematic divinity, Philadelphia divinity school, warned the Church that freedom cannot survive in America unless it digs its roots deep into spiritual soil. He was speaking before the seventh Catholic Congress under the auspices of the American Church Union at St. Luke's pro-cathedral here.

The congress was a success in every respect, according to the Rev. Frank Damrosch, Jr., chairman of the congress committee. With 1,500 in attendance at the congress Mass, and nearly 500 present at each of the general sessions, Fr. Damrosch expressed complete satisfaction with the results.

Speaking on The Catholic Faith and the Totalitarian State, Fr. Dunphy said in part:

"The problem of the totalitarian State and the Christian attitude toward it is very complicated. The kingdom of heaven is a totalitarian State; so is the kingdom of hell. But one thing is clear; freedom cannot survive unless it digs its roots into spiritual soil; unless it is based on religious and moral grounds; unless it has some purpose, for which men may use their freedom. We must answer the question: Free for what? That is the great weakness of democracy today; it seems to have no answer to that question.

"Communism and Fascism have an answer. With them the State is practically a Church; it is sacred; it gives divine honors to a chosen class (as in Russia) or a chosen race (as in Germany). But it ignores the divine image in man and the totalitarian claims of God over the whole man and the whole of human society. Between a Godless, plutocratic democracy and a Godless dictatorship there is not much choice. God's sovereignty must be proclaimed and realized in the political, social, and economic order. We need therefore an authoritarian Christian State. In particular we must insist that education is one of the things that are God's, not Caesar's. We must recapture education for Christ and His Church; otherwise neither Church nor nation can survive."

PROF. FAIRCHILD SPEAKS

Tendencies in modern science which will lead to acceptance of the Catholic life are seen by Prof. Hoxie Neale Fairchild of Columbia university. He spoke on The Intellectual Approach to the Catholic Religion.

[The text of Professor Fairchild's address appears in this week's issue of THE LIVING CHURCH.]

"Two animals were lost in the woods





SEEN AT THE CATHOLIC CONGRESS AT ST. LUKE'S, EVANSTON, ILL.

(1) In this group taken just after the congress Mass are (left to right): Bishop Ivins of Milwaukee, Bishop White of Springfield, Bishop Sturtevant of Fond du Lac, Bishop Gray of Northern Indiana, the Rev. Robert N. Stretch, and Archbishop Leonty of the Russian Orthodox Church. (2) Bishop Stewart of Chicago, convalescing from last summer's serious illness, visited the congress briefly. This is the first picture of him to be published since his illness. (3) The Rev. Dr. William H. Dunphy, one of the congress speakers, was photographed on his way to the congress Mass with surplice and hood over his arm. (4) Fr. Damrosch, congress chairman, is shown in a cheerful moment between sessions. (5) Franciscan friars took part in the procession. Brother Charles, superior of St. Barnabas' brotherhood, may be seen in the background, holding a book. (6) Bishop Ivins, who presided over the sessions of the congress, is shown with Mrs. Ivins. (7) Archbishop Leonty is shown with his unusual pastoral staff, the top of which figures two snakes. (8) The acolytes at the head of the procession are shown a few moments before they entered the pro-cathedral for the Solemn High Mass which climaxed the congress. (Pictures 1, 7, and 8 are Chicago News-Index Photos.)

and were very cold," said the Rev. Otis R. Rice in beginning his paper on Psychology and the Catholic Faith.

"They came together for warmth but found that when they were in close proximity they suffered great pain. Eventually they managed to arrive at the best distance apart for their mutual comfort. The animals were porcupines."

The clergy and the workers in the field of psychology and psychiatry are much in the position of the two porcupines, according to Fr. Rice. "Most priests realize that they are not psychiatrists but unfortunately most psychiatrists have not yet realized that they are not priests."

Taking the accepted criteria of mental maturity as developed by leading psychol-

ogists, Fr. Rice showed that the Catholic faith holds up substantially the same tests for the spiritual maturity of Church members. He urged a closer coöperation between the clergy and psychologists and a greater application of tested psychological methods in the Church.

Bishop Gray of Northern Indiana, president of the province of the Midwest, pontificated at the Solemn High Mass on the second day of the congress. The Rev. Canon Winfred Douglas was celebrant.

#### PLEADS FOR CATHOLIC ACTION

The sermon by the Rev. Granville Mercer Williams, SSJE, rector of the Church of St. Mary the Virgin, New York, was a strong plea for Catholic action. Fr. Wil-

liams reviewed the growth of the Catholic movement in the Episcopal Church recalling the courage of the pioneers of the movement against apparently insuperable odds. The same spirit is needed today, he said, in arousing the whole Church to its responsibilities and in facing all of its problems on a foundation of Catholic faith.

Fr. Williams also made an urgent plea for Christian unity, pointing out that unity is one of the essential marks of Catholicity. He urged his hearers to remember that their first loyalty is not to the Episcopal Church or the Anglican communion but to the one holy, Catholic, Apostolic Church. In heaven, he said, there are no Anglicans or Roman Catholics, no Presbyterians

(Continued on page 427)



# College Work Urged on Northwest Synod

President of University of S. D.  
Points Out Necessity of Giving  
Students Religious Life

**S**IOUX FALLS, S. D.—The necessity for religion in the life of the college student was emphasized by President I. D. Weeks of the University of South Dakota, when he spoke before the 16th synod of the province of the Northwest, meeting in Calvary cathedral here October 4th to 6th. He pointed out the obligations of the Church to bring religion to the campuses of state universities. This advice, coming from the president of such an institution, had a strong effect.

Bishop Remington of Eastern Oregon, speaking on the Forward Movement, urged that an energetic field department be established in each province to bring the program of the Church to every part of the provincial area.

The synod voted to establish a commission on college work under its department of religious education. It also commended setting up a field department, if the executive council deemed the creation of one expedient.

The synod sermon was preached by the Presiding Bishop, who said he did not wish to be called His Grace or the Most Reverend, but merely Bishop Tucker. His subject was the doctrine of salvation and grace as the basis of the missionary motive of the Church. He stressed a return to teaching and doctrine as the stabilizing message to a chaotic world.

## BISHOP KEELER PRESIDES

The president of the province, Bishop Keeler, Coadjutor of Minnesota, presided. At the joint sessions, the relation of the province to the National Council was presented by the Rev. Dr. Addison Knickerbocker and the Presiding Bishop.

The Rev. H. H. Kano, Japanese priest in Western Nebraska, related his work among the many Japanese in that district. The Rev. Vine Deloria pictured the lamentable condition of the Indians today. He stated that practically half of the Dakota Indians have been baptized in the Episcopal Church. Miss Monica Howell explained work among the isolated.

## LAYMAN APPLAUDED

David E. Bronson, a business man of Minneapolis, brought applause when he said, at the banquet, that the Christian Church is the only right institution in the world today and that we must show that it is right instead of continually talking of what is wrong with the Church.

Officers elected: president—Bishop Keeler; secretary—the Very Rev. John Richardson; treasurer—Allen S. King; executive council—Bishops Fox, Roberts, and Kemerer, the Rev. Stanley M. Fullwood, the Very Rev. Vesper O. Ward, the Very Rev. Erick Montizambert, and Messrs. Herbert Sand, Sterling Mintz, and D. B. Holt.

Trustees of Seabury-Western divinity school: Bishop Roberts, the Very Rev. S. E. McGinley, and Benjamin Scandrett.

## Rhode Island Convention Called to Name Suffragan

PROVIDENCE, R. I.—A special session of the Rhode Island diocesan convention has been called for November 17th by Bishop Perry, the diocesan. Called at the request of the standing committee and the committee on program and dispatch of business, the convention will meet at the Cathedral of St. John here for the purpose of electing a Suffragan Bishop of Rhode Island.

## Commission on Strategy and Policy Hears Report From National Council Committee

NEW YORK—The Joint Commission of General Convention on Strategy and Policy met at 281 Fourth avenue, New York City, on October 13th and 14th. Fourteen of the 21 members were present. The Presiding Bishop, in the absence of the chairman, Bishop Stewart of Chicago, presided.

Thursday afternoon was devoted to hearing a report from the committee of National Council of the same name, given by Bishop Stevens of Los Angeles. The Joint Commission is kept informed of the actions of the National Council's committee and thus duplication of efforts is prevented.

Preliminary reports were given by all of the sub-committees of the Commission. The Rev. Dr. Roeliff H. Brooks and Mrs. Henry Hill Pierce of New York represented the sub-committee on missionary scope, areas of work, and distribution of financial aid.

All members of the sub-committee on promotion and stimulation, Bishop Clingman of Kentucky, chairman, were present. The report was presented by the Rev. C. H. Horner.

Bishop Wing of South Florida, chairman of the sub-committee on approach to racial groups, and the Rev. Dr. Walter H. Stowe, secretary, of New Jersey, reported on their work. All members of the sub-committee on education, including the new member, Dr. William A. Eddy of Hobart college, were present. Bishop Atwill of North Dakota, chairman, reported for this committee. The report of the sub-committee on social welfare prepared by the Rev. C. Rankin Barnes of California, chairman, was read by Mrs. Edwin A. Stebbins of Rochester.

No final resolutions were adopted, pending further study by the various sub-committees. Since considerable research must still be undertaken, it was determined that no further meeting of the full Commission should be held until the fall of 1939; but in the interim the sub-committees are to meet at least once.

## Bishop Wise Has Improved Steadily in Health, Report

TOPEKA, KANS.—Bishop Wise of Kansas, according to the *Kansas Churchman*, is making steady improvement after a brief upset in his condition which occurred after his return home from his summer lodge in Canada.

## Peace Efforts Asked by Board Members

Six Needs Agreed Upon in Informal  
Discussion Preceding Meeting of  
Woman's Auxiliary Leaders

**N**EW YORK—Continued support of community peace efforts, both as individuals and as a group of Churchwomen, was pledged by the members of the executive board of the Woman's Auxiliary, which met here October 7th to 10th. This decision was one of several reached after extended discussion at an informal meeting on the evening before the board sessions began.

Discussion, led by Dr. Adelaide Case, centered about the following four questions:

(1) What shall we think about the present conflicts, and what can we do? Comments on the Japanese-Chinese war were made by Miss Pearl Teh-weh Liu, one of the Chinese delegates to the recent Youth Conference, and by Miss Nellie McKim from Japan. Questions of Spain, Central Europe, and Palestine were considered, as well as the attacks on Jewish people in different parts of the world. The pro and con of boycott and of an embargo on munitions were discussed; also various types of relief, efforts to show sympathy for Jews, and other possible methods of activity.

(2) What are the fundamental causes of war?

(3) What lines of peace action in the Church are most important?

(4) How can an effective program be planned for the women in the Church, for the coming year?

The group was not in agreement on some matters, but all agreed as to the importance of the following needs:

"(1) Increased efforts for international relief now. Specially mentioned were fellow Church people in China, and Christian refugees from Germany and Austria.

"(2) More study of the facts in the international scene, looking at them with as little partisanship and prejudice as possible. Church women should be helped to hold strong convictions but to base their convictions on a fair-minded study of facts.

"(3) Frequent interchange of opinion among the women of the Church with sincere tolerance for differing points of view—a willingness to disagree, 'believing that democratic discussion is the spirit of the teachings of our Lord.'

"(4) The continued support of community peace efforts, individually and as a group of Churchwomen. (Recommended, 'A Memorandum on the International Crisis and the American Peace Movement,' an 8-page leaflet recently published by the National Peace Conference, of which the Board is a member, at 8 West 40th Street, New York City. A copy can be obtained on request from that address.)

"(5) Greater efforts to bring peace into the life of our own country and to encourage more vigorous peace action on the part of our government.

"(6) A renewed determination to pray for peace; to keep world peace at the center of our devotions; to learn what this means."

(Continued on page 426)



## Council Influenced by World Situation

Bishop Tucker, in Opening Address,  
Sketches Church's Responsibility  
in International Crisis

By ELIZABETH MCCracken

**N**EW YORK—The Presiding Bishop opened the National Council meeting on October 11th by declaring that this meeting of the Council was of unique importance because of the state of the world. He said:

"A great world war has been averted by a meeting of four leading powers in Europe. But the way in which such a war was averted should cause us even more anxiety than the threat of war. We all know that peace is being maintained by methods that are not Christian, by concessions to principles that are not Christian. The nations have not committed themselves to the Christian principles of peace among men. Since the decision of the four powers, nations are not disarming, not even those powers. They are increasing their defenses. We all believe that world peace can come only through making Christ preëminent throughout the world. The difficulty is that in Christian countries Christ is not preëminent in many important departments of life.

"HOW CAN WE AROUSE THE CHURCH?"

"Our dominant thought during the sessions of this meeting of the National Council should be: How can we arouse the Church to realize that Christ must be preëminent? In the early Church a little band of people went out confident in that faith. We need that confidence today. We have a general idea of Christianity: so general that people think that apart from Christ they can accomplish the salvation of the world. The early Church accomplished that with Christ. God has chosen to save the world by choosing the same kind of people that Christ chose to do the work: such people as we are. This is strange, but so God has willed it. If we give ourselves to the limit, we can do God's will. Christ gave Himself perfectly. In so far as we are like Christ, we can give something worth while: not of ourselves, but through Christ living in us."

Bishop Tucker went on to say that the great task of the Church at this particular time was to strengthen domestic missions, both general and diocesan. Some plan ought to be worked out, he said, whereby the National Council and the dioceses would not compete but coöperate in domestic missionary work, whether city or rural, each helping and being helped. Bishop Tucker then announced that Bishop Bartlett of Idaho, executive secretary of the Department of Domestic Missions, would report at length at the session of the Council on Wednesday, and that ample time would be allowed for consideration of the report.

### ADOPT PEACE STATEMENT

At a later session, the Council's own feeling about the international situation crystallized in the following statement presented by Bishop Lawrence of Western Massachusetts, chairman of the Social Service Department, and adopted by the

## Give Upper S. C. Time to Consider Diocesan Merger

COLUMBIA, S. C.—At a called meeting of the standing committee of the diocese of Upper South Carolina, held here October 12th, action was taken which would give ample time for consideration of the reunion possibilities of the two dioceses in this state before a successor to the late Bishop Finlay is elected.

A resolution adopted unanimously by the standing committee postponed the special meeting of the diocesan convention scheduled for November 8th at Camden. Instead this special meeting is to be held in Trinity church, Columbia, January 10, 1939.

If it should be decided that reunion of the two dioceses is either undesirable or impracticable, then the January special convention has the power to proceed to the election of a bishop for the diocese of Upper South Carolina.

Council, endorsing the Presiding Bishop's plea for peace on a Christian basis:

"It is the sense of the National Council as voiced by its Presiding Bishop that the peace of this world is never going to be established through force, either of armaments or diplomacy, but only as the kingdom of God becomes preëminent in the lives of individuals, of communities, and of nations in every sphere of human activity.

"Our every instinct cries out against war. Our bishops in their pastorals have said, 'It is our duty as disciples of the Prince of Peace to insist upon policies that are consistent with the sanctity of pacts and agreements among races and peoples. Unless America, as the most potential force for world peace, can play a part consistent with her high ideals, and do it with Christian fidelity, a situation may ensue beyond her power to restrict or restrain.'

"We deplore the practice of making profit from the blood and tears of the innocent. To surrender such profit would involve sacrifices by various commercial, financial, labor, and transportation interests and by other sections of the population—but we earnestly urge that such a sacrifice be made—and we further commend to the bishops of the Church, and to the diocesan departments of social service such steps as may forward this attitude and action."

## Rural Work Slowly Dying, Council Told

Continued from page 419

field. Each bishop must be asked to help make the policy for his part of the field. The National Council gives only assistance to our bishops—not orders, as some Churches give."

### OUTLINES OPPORTUNITIES

Bishop Bartlett then went on to outline the opportunities in the several domestic fields: Indian work, mountain work, Mexican border work, the work among Orientals, and Negro work. He concluded his report with several recommendations, the last being for the full-time secretary for Rural Work. It was then voted to defer consideration of the appointment of such an officer indefinitely.

## Council to Support Meetings on Madras

Votes to Underwrite Conferences in  
USA to Be Held After December  
Missionary Conference

**N**EW YORK—Support to the International Missionary Council was voted by the National Council at its autumn meeting, after Bishop Hobson of Southern Ohio made an eloquent speech urging that support be given in spite of a recommendation that the request be denied.

The aid was in the form of underwriting to the extent of \$1,000 the series of meetings to be held in the USA after the Madras conference this December.

The subject was brought up in the Foreign Missions Department report. Bishop Hobson said:

"We are blind in one eye in the Episcopal Church. We are so concentrated on what we are doing in our own missionary work that we are blind to the larger mission of the Church. I recall a time in my old parish in Worcester [Mass.] when Floyd Tomkins was going to speak on Faith and Order. I found only one parishioner who had ever heard of it. It was my fault; I had been there six years. Then Bishop Brent came, and he told me sadly that few Churchpeople anywhere cared or even knew about the larger mission of the Church. It was hard, he said, to get General Convention to care, after his return from the first Conference on Faith and Order. I remember the indifference at the General Convention in Washington [1928] to Faith and Order."

"I sail in a few weeks for Madras, at the invitation of the North American Foreign Missions Conference. At first I thought it was impossible to go. Then I felt that if we don't take part in these great movements, the Episcopal Church will be left on the side of the road. The times demand a united front of all Christian people. Speeches and resolutions of sympathy are not enough. When it comes to doing something and spending some money, we say: 'No.' It is pathetic to me when I think of Oxford and Edinburgh to think we can't extract \$1,000 for the Universal Christian Council on Life and Work, as well as to underwrite the post-Madras meetings in America. I know we are short of money.

### "INFALLIBILITY COMPLEX"

"But the worst thing about us is that we have got an infallibility complex. This is seen in all our relations with other Christian bodies. Even in a small parish, when the people confine themselves to their own needs, they decline; they get into a picayune frame of mind. The only way to avoid that is to take a share in the responsibilities of the Christian world outside. When we take the attitude we do take toward the Federal Council of Churches, we are exactly like a little parish that can think of nothing but the winter's coal and the new carpet for the parish house. We are picayune.

"I can't be a member of this Council any longer without protesting against our passing resolutions of interest and keeping our pocket-books closed. People say we may become 'entangled.' That is a blind and foolish fear, part of our infallibility complex."

After this speech, the Council voted \$1,000 each for Madras and for the Council on Life and Work.



# Youth Work Changes Approved by Council

Recommendations of Bishop Quin's Committee Passed; Commission on Youth to Be Appointed

BY ELIZABETH McCracken

NEW YORK—Bishop Quin of Texas, chairman of the committee appointed at the April meeting of the National Council to study the question of a Department of Youth of the Council, reported at the final session of the Council's October meeting. As a result of correspondence, the committee had found that diocesan departments of religious education were not in favor of a separate Department of Youth; that the bishops were about 53 to 30 opposed to it; but that the young people wanted it. On the basis of these findings, the committee offered a resolution containing 10 recommendations, one of which was the creation of a commission on youth, with a representative membership, to guide a "new youth movement." The resolution, in full, was adopted without discussion.

Bishop Quin reminded the Council that an exhaustive study of the relation of the National Council to the young people of the Church was made in 1935 by a committee consisting of Bishop Juhan of Florida, the Rev. W. Brooke Stabler, the Rev. Ernest E. Piper, Charles W. Wood, Jr., and Miss Eva D. Corey. The present committee, the members of which are Bishop Quin, Bishop Davis of Western New York, Bishop Peabody, Coadjutor of Central New York, and Miss Corey, have checked up the two sets of findings. Bishop Quin also mentioned the fact that Miss Corey, whose leadership of youth is well known, instituted the action which led to both committees.

The 10 points are as follows:

## SEE DEMAND FOR YOUTH WORK

"(1) That there is an enthusiastic demand from many sources that something be done to give our young people recognition and a voice and place in the Church's life.

"(2) That we think a separate department inadvisable at this time, but we believe that during the next two years the National Council should inaugurate a definite youth movement within the Church.

"(3) That a committee of three members of this Council be appointed by the Presiding Bishop, whose duty it shall be to supervise the work carried on for coordination with all youth groups in every diocese and district of the Church for a united youth program.

"(4) That the Rev. Dr. Theodore O. Wedel and Miss Cynthia Clark of the Department of Religious Education be transferred from the Department of Religious Education to work temporarily under the direction of this committee in attaining the committee's objective, but that their offices be retained in their present location; and that Dr. Wedel's work among college students and Miss Clark's among young people be the responsibility of this committee as it is at present the responsibility of the Department of Religious Education.

"(5) That the appropriations for salary, travel, etc., for Dr. Wedel and Miss Clark

# Publicity Reorganization Viewed in Closed Session

NEW YORK—Deep-going reorganization of the publicity and promotional work of the Church was the subject of the first report to the National Council made by the Rev. Dr. Charles W. Sheerin, second vice-president. Dr. Sheerin's report was made in a closed session of the Council, but after the session it was announced for publication that Dr. Sheerin's proposals for unification of the work of the Field and Publicity Departments had been accepted in principle.

The program, as to details, was left to further consideration of the Presiding Bishop and Dr. Sheerin.

The Council went into executive session to hear Dr. Sheerin's report at 11:10 A.M., less than an hour after convening, on the first day. It remained in executive session until 1:00 P.M. The afternoon was devoted to department meetings, which are also closed to the public. Other executive sessions were held from 12:15 to 1:00 and from 3:00 to 5:00 on the second day, October 12th.

be withdrawn from the Department of Religious Education and be made a part of the budget of this committee, and that the sum of \$3,000 for the year 1939 be added to such budget by the National Council.

## ASK COMMISSION ON YOUTH

"(6) The development of this united youth movement sought by this committee shall be under the guidance and care of a commission on youth, consisting of three members of the National Council, one representative from the CRYO, one young person between the ages of 14 and 25 from each province, two young persons at large, and three adult leaders—all to be appointed by the Presiding Bishop and subject to the Presiding Bishop and the National Council.

"(7) That this commission shall be appointed at such time as the committee on youth reports to the Presiding Bishop that the movement for coordination has proceeded far enough to warrant such organization.

"(8) That this commission shall accept nothing less as their goal than Jesus Christ triumphant in every sphere of life; that their task shall be to further the coordination of all youth groups in a united program without, however, modifying or restricting the self-government or special objectives of each group, to provide a united program and train efficient and consecrated leadership.

"(9) Above all, your committee is convinced that the youth are eager for this united move, and that now is the time for us to capture their imagination and to capture them as personal disciples of Jesus Christ.

"(10) We finally would urge upon the National Council that the carrying out of plans and the development of this young Churchmen's movement be committed, as far as possible, to the young people themselves, and we entrust this task to our young people, confident of their ability and faithfulness."

## Appointed Student in Charge

GALENA, ILL.—Carter Butts has been appointed student in charge of Grace church; Galena, to succeed the Rev. Lyman Howes, now of St. Matthew's, Chicago.

# Larger 1939 Budget Adopted by Council

Increase Voted After Forceful Plea by Bishop Hobson; \$280,000 More Income From Dioceses Needed

BY ELIZABETH McCracken

NEW YORK—A budget for 1939 of \$2,422,000 was adopted by the National Council at its meeting here, October 11th to 13th, although considerable uncertainty was expressed as to where the necessary income might be obtained.

Representing an increase of nearly \$1,000 over last year, the budget was adopted after a forceful speech by Bishop Hobson, who objected to the proposed budget of \$2,322,000, a somewhat lower figure than last year's.

An increase of \$280,000 from the dioceses, it is estimated, will be necessary if the 1939 budget is to stand.

The treasurer's report was the first order of business on the opening day of the Council meeting, following immediately after the Presiding Bishop's address.

The assistant treasurer, James E. Whitney, made the report in the absence of Dr. Lewis B. Franklin, treasurer, who was unable to be present at any sessions because of illness. Before Mr. Whitney began, Bishop Tucker asked that copies of the proposed budget for 1939 be distributed and that members of the Council go over the budget with the treasurer. He added:

## NO "RUBBER STAMPS"

"There is an impression going around the country among Churchpeople that we are rubber stamps here. Let us avoid that appearance by going over the budget."

As soon as copies had been distributed, Bishop Quin of Texas said:

"It was understood here in April that the bishops should receive in September word of what sums were likely to be asked of them for 1939. Dioceses are making their plans now. I have received no word; but we put our expectancy up 10% without any figures to base it on."

The Rev. Dr. Charles W. Sheerin, the new second vice-president, replied to this that figures had been sent to all the bishops on September 16th. Bishop Quin declared again that he had received none.

## NEED LARGE INCREASE

The Presiding Bishop then said:

"Unless we get an increase of \$180,000 over what we got in 1938 we must cut our proposed 1939 budget. It is important to notify the bishops what we expect and hope for from their dioceses. Last year, you remember, we balanced the budget by using the Fiske legacy of \$100,000, by the special fund raised of \$43,800, by what remained of the fund raised by Bishop Cook, and by other smaller special funds. For 1939 we have none of these reserves. The most important practical thing we have to do here is to get rid of this shortage of \$180,000 for 1939. We must not sit down and say that the shortage is inevitable. I would suggest that we refer to the Field Department for a report



on methods of getting this \$180,000. We knew last year that we should not have the Fiske legacy this year to help balance the budget."

Bishop Page of Michigan arose at this point to say:

"I should like to suggest now to the Field Department that it take up the question of a secretary for Rural Work, whose salary ought to be put into this budget."

The Presiding Bishop remarked:

"We are already \$180,000 short. The appointment of a secretary for Rural Work would make us short \$5,000 more. The Bishop of Michigan can take this up tomorrow, when the secretary of the Department of Domestic Missions reports, urging such an appointment if he thinks we should have this secretary now."

#### BISHOP HOBSON ON THE BUDGET

When the report of the Department of Finance was presented at a later session, Bishop Hobson declared that he was not satisfied with the figure set for the budget for 1939 nor with the cautious spirit back of it. He advised a more courageous frame of mind, making a speech which stirred the Council to applause. Bishop Hobson said:

"This proposed budget of \$2,322,000 is a little less than last year's budget. Next year it will be still less; the year after that less still. Pretty soon, we shall have no budget at all. People everywhere are spending money, more every year, including our own Churchpeople. They are buying furs, jewelry, automobiles, and other things such as whiskey and tobacco. They are spending more and more, and giving less and less. Why? Because we encourage them in this course.

#### "ASK FOR MORE"

"People say to me: 'You have a lot of rich, generous people in Southern Ohio, who make big gifts whenever they are asked.' So we have, and I thank God for them. But I have made a study of the giving in my diocese, covering the past 10 years. When the special gifts of all kinds are omitted, we still give \$2.86 per communicant, to missions, in contrast to the average of the Church elsewhere in this land. People give less than they might in other places simply because we do not inspire them to give more. We do not even ask them. I move here and now that we add \$100,000 to the proposed budget for 1939."

The Presiding Bishop asked what Bishop Hobson would suggest should be done with this additional sum, if secured. Before he could reply, there were several members of the Council on the floor.

Warren Kearney, of the diocese of Louisiana, spoke first, saying, "I should like to see the Fiske legacy restored."

#### WHY NOT CONVENTION FIGURE?

The Rev. Dr. Frederic S. Fleming, of New York, said: "Why not take the figure set by General Convention for the budget for 1939, \$2,500,000, and try to get that?"

Bishop Hobson spoke again, saying:

"I don't want to be a foolish visionary. I am a realist as well as an idealist. The General Convention figure was a maximum. A man's reach must exceed his grasp, as Browning said, but if you set it so far ahead of him that he can't get anywhere near it, you discourage him. We need this extra \$100,000 for items that have been eliminated from the missionary program."



ST. PAUL'S CHURCH, PARIS HILL, N. Y.

At this, Bishop Bartlett jumped up to say:

"There are great jobs to be done in the domestic field, which the Church would support if they could only be got to see their importance: in the Indian field, for instance, and among the Negroes."

Dr. John W. Wood, executive secretary of the Department of Foreign Missions, made a different suggestion, saying:

"The National Council has very serious responsibilities to the faithful men and women whose incomes have been cut. Before we launch out into new enterprises, we should restore those cuts. Repairs are also needed on our mission property. Our medical work and our schools are curtailed in their work. We need \$250,000 for the foreign field alone. I drew up a schedule several years ago. I shall be glad to give anyone a copy. Family responsibilities should come before new work or even restoration of former work."

Miss Elizabeth Matthews of Southern Ohio asked who would allocate the extra \$100,000. Bishop Page of Michigan observed that the Council could allocate it when they got it. Bishop Hobson said that the allocation might be left to those responsible for drawing up the budget. The Council then voted to add the proposed amount of \$100,000 to the budget for 1939, making the figure \$2,422,000.

#### Has Six Anniversaries in October

WAUKEGAN, ILL.—October is the month of anniversaries for Christ church, Waukegan. Six occur for the parish during the month: the 92d of the founding of the parish; the 50th of the erection of the present building; the 50th of the organizing of the parish choir; the 35th of the erection of the parish house; the 30th of the ordination of the rector, the Rev. Howard E. Ganster, and his 25th anniversary as rector of the parish.

## Clergy Make Pilgrimage in Marking Centennial

Rev. Dr. Herbert G. Coddington Tells History of Paris Hill, WNY

UTICA, N. Y.—In celebration of the 100th anniversary of the separation of the diocese of Western New York from New York on November 1, 1838—Central New York being formed from Western New York in 1868 and the diocese of Rochester in 1931—a pilgrimage of the clergy and laity of Central New York was made October 12th to St. Paul's church, Paris Hill.

Following a celebration of Holy Communion, at which Bishop Coley officiated, assisted by Bishop Peabody, Coadjutor, the Rev. D. C. White, and the Rev. Ernest L. Harvey, priest in charge of the parish, the Rev. Dr. Herbert G. Coddington, chairman of the diocesan committee on historic celebrations, spoke of the history of the Church in the Mohawk valley. A paper on the history of St. Paul's parish was read by the Rev. William J. Vincent, secretary of the diocese.

At the close of the service Bishop Coley dedicated a bronze tablet, set in a native boulder near the entrance of the church. It was presented by the Woman's Auxiliary.

Paris Hill was settled in 1789 by a migration of Connecticut farmers. Following a visit of Dr. Jonathan Edwards, the younger, in 1795, who established a Congregational church in the community, a group of Churchmen "accidentally meeting on Paris Green, retired to an ox-cart and there held their first consultation in relation to the Church and agreed to organize a church if possible and forthwith took measures to comply with the law in such case provided."



## Autonomy Given to Community in China

Order of Transfiguration Acts to Forestall Emergency If Japan Should Force Out Foreigners

CINCINNATI—An autonomous branch of the Community of the Transfiguration has been established in China with the appointment of Sister Feng Ngai as its first Mother Superior for a term of five years. This action was taken by the mother chapter at Bethany Home, Glendale, in anticipation of the possibility that the Japanese may attempt "by more or less subtle means" to force all foreigners out of the parts of China occupied by Japanese troops.

Although hoping that this emergency might not arise, the chapter feels it wise to provide for the future. By making the Chinese Sisters an affiliated branch, the American chapter has provided that they are to elect their own superior after five years. Support of the branch order has been assured, and American Sisters in residence henceforth will work in coöperation and not especially as leaders.

FORMERLY ASSISTANT SUPERIOR

Prior to her appointment, Sister Feng Ngai had been assistant superior and senior professed. Since the outbreak of the war Sister Constance Anna has been the only American member of the order in the Wuhu mission. Wuhu is a destroyed city in the hands of the Japanese, and communication has been cut off except for occasional letters and parcels brought through by the British navy by way of Shanghai.

At the peak of hostilities in this section, 780 refugees were cared for on the compound of the Sisters of the Transfiguration. Thirty babies were left at their gate last year. Two American members of the order, caught in Japan when the fighting began, were unable to get back to China and were strongly advised to return to America.

With help from other missionaries, and from two Chinese priests, the work of services, classes, baptisms, and retreats has gone on with little interruption even in the midst of bombings.

### Rev. S. T. Sparkman Accepts Call to St. Paul's, Chattanooga, Tenn.

BALTIMORE, MD.—The Rev. Sullivan Thorne Sparkman, rector of Christ church here since 1933, has accepted a call to St. Paul's, Chattanooga, Tenn. He succeeds the Rev. Dr. Charles W. Sheerin, now second vice-president of the National Council.

Mr. Sparkman, a native of Atlanta, Ga., was educated at Columbia, the University of South Carolina, Oxford, and Virginia theological seminary. He was ordained deacon and priest in 1928 and 1929, respectively. Before coming to this city, he held charges in Glen Springs, S. C., and Bryn Mawr, Pa.



REV. MOTHER CLARA ELIZABETH  
New superior of the Community of the Transfiguration.

## Erie Completes Series of Improvements to Property

ERIE, PA.—A program involving repairs and improvements to several Church properties in the diocese of Erie has recently been completed. Under the supervision of a committee of the diocesan board of trustees, the exterior of the Bishop's house has been repaired and the interior redecorated. I. D. McQuiston is chairman of the committee.

Under the leadership of the Rev. E. Pinkney Wroth, the Trinity service league of Trinity memorial church, Warren, has raised money for and supervised complete repairs to St. Luke's mission, Kinzua, a stone edifice. The interior has been redecorated throughout.

This, it has been pointed out, is a splendid example of a strong parish helping a diocesan mission. Once prosperous, the mission is now, because of industrial changes, not wholly self supporting.

Extensive repairs have been made to the parish house and rectory of Christ church, Meadville, through the generosity of Mrs. Lewis Walker. The Rev. Harold B. Adams is rector.

The interior of Trinity church, New Castle, has been cleaned and redecorated. A special service for the reopening of the church was held on September 18th, the rector, the Rev. Philip C. Pearson preaching.

### St. Francis' House to Benefit

MILWAUKEE—St. Francis' house, student center at the University of Wisconsin, will be the beneficiary of an autumn ball to be given at the Schroeder hotel here, plans for which were completed at a recent meeting of the young people's fellowship of the convocation of Milwaukee, when it met here on October 16th at All Saints' cathedral.

## Lay Associates Meet With New Superior

Community of Transfiguration in Glendale, Ohio, Now Guided by Mother Clara Elizabeth

CINCINNATI—Lay associates of the Community of the Transfiguration had their first meeting with the new Mother Superior of the order in the annual associates' retreat, October 4th to 6th, at the convent, Bethany Home, Glendale, Ohio. A series of meditations on the devotional life were led by the Rev. Wilford O. Cross, rector of the Church of the Good Shepherd, Norwood.

At the annual meeting of associates, following the retreat, Miss Mary Johnston, Glendale, was elected president, and Miss Eva Cleveland, Glendale, secretary for the coming year.

The new Superior of the Community of the Transfiguration is Mother Clara Elizabeth. She was elected last June to succeed Mother Beatrice Martha, who had completed her 10-year tenure and was not therefore eligible for reelection. Bethany Home, mother house of the order, has completed its 40th year. The convent conducts a school for girls at Glendale, and branches include Church homes for children and aged women in Painesville and Cleveland, a Negro mission and community center near Cincinnati, St. Andrew's priory school for girls in Honolulu, and the True Light mission in Wuhu, China.

The lay associates decided to send \$100 to Sister Constance Anna, who has been in charge of the work in Wuhu since the outbreak of hostilities. She works in the midst of a devastated war zone.

### Episcopalians Number 44% of New Students Entering Hobart College

GENEVA, N. Y.—Of the 121 entering students this year at Hobart college, 54 or 44% were Episcopal in their religious affiliations. This fact was brought out in a recent survey of the freshman class made here. Other denominations include 15 Roman Catholics, 13 Presbyterians, and 11 Methodists. The remainder of the class numbers a scattering of Congregationalists, Lutherans, Unitarians, Christian Scientists, Jews, and Baptists.

In the whole student body, the Episcopalians continue to compose the majority group. 40 percent of all students are Episcopal, while the next largest body is the Presbyterian with 18%. Then follow the Roman Catholic with 14%, and the Methodists with 12%.

### To Dedicate Rainsford House

NEW YORK—Rainsford house is to be dedicated here on October 30th, the birthday of the late Dr. Rainsford, pioneer in Church social service. The Rev. Dr. J. Howard Melish will deliver an address on The Significance of Dr. Rainsford's Ministry and the Work of Rainsford House.



## Peace Efforts Asked by Board Members

Continued from page 421

Mrs. Charles E. Griffith of Glen Ridge, N. J., was elected a member of the board at the October 7th session at the board's meeting in New York. The election was to fill the vacancy left by the resignation of Mrs. Beverly Ober of Baltimore. Mrs. Griffith was chairman of the Committee on Findings and Plans at the 1937 triennial meeting of the Auxiliary; she is at present educational secretary of the New-York diocesan branch and treasurer of the Auxiliary of the Second province. She was present at the final session of the meeting.

Officers for the coming year were elected as follows:

Mrs. Fred W. Thomas, Asheville, N. C., chairman; Mrs. Robert G. Happ, South Bend, Ind., vice-chairman; Mrs. John Edwin Hill, Philadelphia, secretary. Mrs. Thomas has been vice-chairman of the board and chairman of the field committee during the past year, Mrs. Happ has been secretary, and Mrs. Hill is the representative from the Second province. They took office at the close of the October meeting.

The board recommended the appointment of Miss Ellen B. Gammack as personnel secretary. The Presiding Bishop made this appointment at the Council meeting and the Council confirmed it. This fills the place left vacant when the field secretary, Miss Avis Harvey, resigned. The personnel secretary will assist in recruiting women missionaries, and will keep in touch with missionaries on the field, with opportunities for work, and with the training centers.

### DOMESTIC MISSIONS STRESSED

Bishop Tucker, Primate of the Church, told the board that the most important matter at present is the reorganization or reconstruction of domestic missionary work in the light of the present time. By "domestic missions" he explained that he meant the whole problem of the Christianization of America. He also said that people carrying on the Church's work or contributing to it must give all of themselves, and mentioned Ananias as an example of the spiritual fate which overtakes the Christian who deceives himself by giving only in part. And further, the Bishop added, we must so let Christ enrich us that anything coming from us, plans or gifts or work, will have more value than if it came from any other source.

The Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, made his first appearance before the board and spoke of his desire to promote the Church's whole program by helping to promote and strengthen parish programs.

Many parishes, he said, are not aware that there are modern methods of parish work which have been proved to be effective, in the use of religious education, in program building, in securing financial support. Many clergy and other leaders become discouraged through not knowing how to adapt and use new methods of parish administration. In his work as officer in charge of promotion for the Church's Program, Dr. Sheerin hopes to be of service to parishes and dioceses.

To build a strong missionary parish, he

stated, means to introduce into the parish new methods of procedure and a new spirit of adventure through a program committed to evangelism and the coöperation of all groups.

### SCHOLARSHIPS VOTED

The personnel committee presented a few names for appointment as United Thank Offering missionaries. The board approved and recommended these to the National Council and voted several scholarships. Among the young Churchwomen for whom scholarship aid was voted are a Cuban, specializing in religious education at Tuttle school, a Puerto Rican nurse studying X-ray work in New York, and a Japanese social worker at the Pennsylvania school of social work.

The United Thank Offering committee recommended and the board approved several appropriations from that offering for equipment and repairs, in accordance with the triennial resolution governing the expenditure of the offering.

On recommendation of the finance committee the board approved gifts from the Emery fund to each of 21 women missionaries on furlough, and also appropriated from the Mary Ann Hogg fund \$25 for the International Committee on Christian Literature for Africa.

### PLANS FOR TRIENNIAL

Plans have started for the 1940 triennial meeting to be held in Kansas City, Mo. Mrs. Kenneth C. M. Sills, acting chairman of the program committee, at this meeting reported that a number of suggestions regarding the triennial procedure had been received and would be turned over to the incoming program committee.

Mrs. Clinton S. Quin, chairman of the joint committee of the Woman's Auxiliary and the Girls' Friendly society, in an interim report said that there had been two meetings to formulate definite suggestions which they hope to report at the December meetings of the two boards, as directed by the resolution which created the committee. Meanwhile, Mrs. Quin urges that Churchwomen make a serious effort to learn more about the GFS program for girls.

All the board members were present except Mrs. J. B. Blake of Akron, Ohio, representing the Fifth province, who is on a trip around the world. In her absence Mrs. Robert G. Happ, another member from the Fifth province, will send to the diocesan Auxiliary officials the reports of the board meeting usually sent by Mrs. Blake. Mrs. Beverly Ober's resignation was accepted with much regret. Miss Eleanor Deuel of Santa Barbara, a field secretary, is not yet recovered from illness after an operation.

The representatives of the Girls' Friendly society, Miss Helen Brent, and of the Church Mission of Help, Mrs. Kendall Emerson, and of the Church Periodical club, Mrs. James Keeley, each spoke of current activities in those organizations, the provincial representatives did the same for their provinces, and the headquarters secretaries reported their work since the April meeting.

Among many items reported: The Church Periodical club needs additional

donors of magazines; it has on file at its headquarters, 281 Fourth avenue, New York, as many as 300 requests for certain weekly and monthly papers. The Church Mission of Help has not yet secured an executive secretary to succeed the Rev. Almon R. Pepper. The membership drive of the Girls' Friendly society earlier in the year brought in many new members, especially among the "candidates," the youngest membership class. The Girl Scouts have bought 500 copies of the little booklet called *Leaders of Young People*, and the YWCA is making use of the GFS *Record*.

The dioceses of Rochester and Iowa are using a plan by which women are going two by two to visit every parish and mission, to help strengthen the work of women in the Church. In Montana Churchwomen are holding conferences to train church school teachers, trained teachers being extremely scarce in rural fields.

The Sixth province now has 2,765 families on diocesan lists of isolated Church-people; among these isolated there were 121 baptisms and 61 confirmations last year; over 2,000 children are enrolled in the dioceses of the Sixth province for Church instruction by mail.

James E. Whitney, assistant treasurer, reported on the present financial status of National Council work, matters later presented to the National Council (and included in the report of that meeting).

### INCREASE IN UTO REPORTED

The United Thank Offering shows an increase. The amount deposited with the National Council for banking was \$140,074.97 on September 30th; it was \$112,084.12 at the corresponding time in the last triennium, September 30, 1935.

Mrs. George Biller, head of Brent house, Chicago, described some of the work of that student center maintained by the National Council. More than 100 student meetings are held at the house in a year. In a typical month the students calling there numbered 145 Americans and 253 divided among Chinese, Japanese, Filipino, Hawaiian, Korean, Indian, Iraqi, English, Jewish, Polish, Turkish, Burmese, and Greek. At Brent house, it has been said, one is impressed with the greatness of the human race when it is welded into a unity. Mrs. Biller mentioned especially the personal consideration shown by Chinese students for Japanese students.

Miss Nellie McKim and Miss Pearl Liu, who took part in the peace discussion, spoke briefly to the board. Miss McKim is on furlough from the district of North Kwanto, where she supervises 16 kindergartens and is one of only two women evangelistic workers. She said that although no general restrictions have been placed upon the work in Japan, the present is a most difficult time. Christianity is more needed than ever and the missionaries have greater need for help and interest and prayers from home. Miss Liu, member of a Hankow parish, is on a speaking tour for the American Youth Congress. She mentioned two missionaries in Hankow who are going without milk in order to have more money for relief work.

The next meeting of the Woman's Auxiliary executive board is scheduled for December 9th to 12th.



## Says Spiritual Life Is Basis of Nation

Continued from page 420

or Methodists, but only members of the Catholic Church which is the divine society of all the faithful. So it should be on earth, he said, warning that Anglicanism will eventually cease to exist as a separate entity, its values being merged in the universal Catholic Church of the future.

### THE CATHOLIC FAMILY

Speaking on The Catholic Family, the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, warned the Church that if she does not provide a solid footing for the family unit of society, Communistic and Fascistic ideas from abroad will compete with Christian ideals.

Breakdown in family life in this country, said Fr. Fletcher, is due to the breakdown in the economic structure and urbanization. Nearly 50% of the young married people between the ages of 16 and 24 are forced by present conditions to live with parents or relatives. This is not conducive to happy family life, he stated. Divorce is five times as high in the cities as in the rural areas; the birth rate is almost five times as low.

"We hear a lot about the Communistic and Fascistic ideas of the family," Fr. Fletcher concluded. "There is no such thing, at least not in this country. But if we do not hurry up and do something about our present situation and try to form a different basis of family life within our present system, then in a short time we will have to compete with other theories of the family. As long as the Church complains about the indifference of men of high ideals toward family life without doing anything about the elements which destroy such high ideals, she is simply an ivory tower organization, completely unrelated to the realities of history. Religion must have more than ethics. It has to put its ethics into sociology. In other words, if the Church does not translate her social principles into a social program, she will prove to be unprincipled and will be lost."

The Rev. Daniel E. Corrigan of Oconomowoc, Wis., speaking on the Catholic Family, laid stress upon the necessity for parents to teach their children sound Catholic faith and practice and to make theirs a truly Christian home.

### YOUTH SECTION IS IMPORTANT

One of the important phases of the congress was the youth section. Speaking on The Church and the Young People, the Rev. William Scott Chalmers, OHC, warned that the Church must provide youth with a program or lose him.

"Today youth is sick because there is no worthy task for him. He is disillusioned. He sees the enterprises and institutions of previous generations as rackets. All the heroes of the past have been debunked and shorn of their greatness. These symptoms and others have marked the close of the reign of humanism.

"A new start is needed. Youth—unhappy, bewildered, hurt—is on the move, demanding something worthy of his powers of self-sacrifice and some leader worthy of his legions. If the Church cannot provide youth with a plan of action, he will turn to others,

## Catholic Congress Gives Ovation to Bishop Stewart

EVANSTON, ILL.—Bishop Stewart of Chicago received a tremendous ovation from the Catholic Congress when he gave a brief address of welcome to the congress the afternoon of October 12th. This was the Bishop's first public appearance since he was taken ill June 6th. He appeared well and apparently experienced no ill effects from the exertion.

Bishop Stewart was also present during part of the congress Mass in St. Luke's pro-cathedral, sitting in a passageway just outside the sanctuary. He heard a part of the sermon by Fr. Williams and commended it highly.

just as he has done in Germany and Italy. This creates a situation full of danger but also full of opportunity. The Catholic Church and the Catholic life provide a full answer to the needs of youth. For the Catholic, Christ is the supreme leader. His way of self-sacrifice and discipline appeals to the highest in human nature. His life can point us to a glorious future."

A most impressive feature of the congress was the address by Prof. Howard Patch of Smith college, at the congress banquet. He spoke of the evils and weaknesses of the times, presenting conditions in the world allegorically; then the possibilities of a vital, realistic religion in the same fashion. His presentation won the plaudits of the entire crowd present.

### MISSIONARY MEETING

A call to all Churchmen to be missionaries for the Church by the giving of selves was sounded by the Rev. Alan Whittemore, Superior of the Order of the Holy Cross, at the closing session of the congress. Fr. Whittemore spoke of motives, methods, and means of missions.

He told of 10 years' missionary work in Africa; of the terrible diseases he observed there; particularly of the scourge called yaws. It eats away the flesh, much like leprosy. But there is a wonderful cure for the disease and thousands flock to the Church's missionary hospital for this cure.

Methods in missions have changed greatly in the past half century, Fr. Whittemore pointed out. The methods of 50 years ago now seem narrow and bigoted. They were based on the ideas that the ways and beliefs of the people being served were all wrong; that Western ways must be substituted. Today, missionaries go into a country, study what God has done for the peoples through their ancient religions, and then show God as the Christian knows Him to be the climax of all life.

"We are the means of missions," Fr. Whittemore concluded. "God allows us to be fellow workers with Him. All can help. Our Lord came to redeem the world and gave His life in so doing. We can die daily for His sake and thus fulfil our parts in bringing about His kingdom."

Following the missionary mass meeting the congress closed with Solemn Benediction of the Blessed Sacrament in which the celebrant was Bishop Ivins of Milwaukee.

## F. B. Sayre to Talk at Bishops' Dinner

Expect 1,500 at Memphis Banquet  
When House of Bishops Meets  
There November 1st to 3d

MEMPHIS, TENN.—Francis B. Sayre, assistant secretary of state of the United States, will be chief speaker at the great banquet planned for the meeting of the House of Bishops here November 1st to 3d. A devout Churchman and an excellent talker, Mr. Sayre has been asked to explain how the Church should meet the challenge of world conditions.

The banquet is expected to attract 1,500 persons. Since no Memphis hotel can accommodate this many, the dinner will be served in the auditorium. Many Churchmen will be attracted from the adjoining dioceses of Mississippi and Arkansas, as well as from Tennessee, it is believed.

The presidents of the eight provinces will meet in a special session when the House of Bishops assembles here, it has been announced by Bishop Maxon of Tennessee. More than 107 bishops have indicated that they will attend the meeting of the House of Bishops.

This is believed to be the largest number that will ever have attended a meeting of the House, outside of General Convention. It is very close to the record for General Convention in recent years. The bishops will meet in Calvary parish house.

### FORWARD MOVEMENT TO MEET

The Forward Movement Commission will meet in the diocesan house on October 31st and November 1st, just before the House meeting. Acceptances from members and associates numbered 46 on October 13th, and it then appeared that this would be the largest meeting of the Forward Movement Commission ever held.

The Woman's Auxiliary of West Tennessee will meet October 31st at St. Mary's cathedral here, where they will be addressed by Bishop Spencer of West Missouri. They will have tea with the Forward Movement Commission in the afternoon.

There will be a Forward Movement missionary mass meeting in the cathedral at which 60 bishops will appear in procession together with the massed choirs of the city and a large number of the clergy. The speakers will be Bishop Block on the Forward Movement and Bishop Quin on the National Council program.

### Issue Silver Jubilee Booklet

KANSAS CITY, Mo.—A silver jubilee booklet of 44 pages covering the entire history of St. Andrew's church here from the date of its founding 25 years ago October 9th to the present has been issued by the committee in charge of the celebration of the anniversary. The price of the booklet is a silver half-dollar. The Rev. Dr. Earle B. Jewell is rector of St. Andrew's church.



## Presiding Bishop Talks to Nearly 100% Attendance at Meeting of Rochester Men

ROCHESTER, N. Y.—Nearly every parish and mission in the diocese of Rochester was represented with almost 100% of its parochial clergy when the Presiding Bishop addressed the fourth annual mass meeting and supper of the men of that diocese. The meeting was held in the Masonic temple here.

Meeting to "express the unity and fellowship of the laymen" of the diocese, the men heard the Presiding Bishop speak on the spirit of the Church and its missionary phases.

It was announced that the annual diocesan corporate Communion and breakfast for men will be held February 19, 1939. The breakfast this year brought out 1,400 men and an offering of \$1,731.

The fifth annual dinner and mass meeting, it was announced, will be held next autumn under the auspices of the Bishops' men.

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## Suffer 3 Losses in Canadian Episcopate

Archbishop of Fredericton and Bishop Lucas Die; Keewatin's Bishop Dewdney Resigns

TORONTO, CANADA—There have been a number of changes in the Canadian episcopacy recently, an archbishop and a bishop having died, and another bishop having been appointed to fill the vacant post in Keewatin.

The Most Rev. John Andrew Richardson, Archbishop of Fredericton, died at Fredericton on October 7th after a long illness. He was 69 years old.

His Grace held the distinction of being the youngest Churchman to be elevated to the rank of Bishop in the Canadian Church. At 38 he was consecrated Bishop of Fredericton and he held that post for 31 years. He was enthroned as Archbishop in 1934.

Born at Warwick, England, October 30, 1868, he came to Western Canada to complete his studies. Having been graduated in 1895, he was made deacon and ordained priest the same year.

A keen participator in affairs outside his regular administrative duties, he endeared himself to people of all faiths. He is remembered for his various books, among them the one setting forth his objections to the Oxford Group movement.

#### THE RT. REV. J. R. LUCAS

The Rt. Rev. J. R. Lucas, honorary warden of Church Army in Canada, died suddenly on October 6th at Worthing, England. Last August Bishop Lucas was 71 years old. He never fully recovered from a heart attack suffered three months ago.

Born in Brighton, England, and educated in London, he came to Canada as a young man. He served the Canadian Northwest as a pioneer missionary for many years.

In 1913 he was consecrated Bishop of Mackenzie River, retiring in 1926 because of his wife's ill health. Under his direction Church Army training school in Canada was founded in 1929. Until 1934, the Bishop held the post of warden of Church Army.

Bishop Lucas is remembered as one who courageously suffered many hardships for the faith, and his work among the Indians in the lonely parts of the Canadian Northwest has been an inspiration to the younger clergy.

Although Church Army is not as well known in Canada as in England, its work in the dominion fills a great need, especially among homeless youths. Capt. W. J. Lennox, in charge of the training school in Toronto, has paid tribute to the former warden.

"It seems," he said, "as if the most important prop has been removed."

Archdeacon Joseph Lofthouse of Kenora, according to the *Canadian Churchman*, was elected third Bishop of Keewatin, to succeed Bishop Dewdney, who resigned recently. Born in Sheffield, England, he

## Expect Cardinal Innitzer to Report to Vatican City

NEW YORK—Theodore Cardinal Innitzer, it was expected in Vienna ecclesiastical circles on October 18th, would soon go to Rome to report on the Roman Catholic Church's difficulties in German Austria.

The possibility of the Cardinal's taking this step was increased, it was believed, by a second attack on an Austrian archbishop's palace. The second attack occurred October 17th in Salzburg, just nine days after the first attack.

Gathering under Archbishop Sigmund Waitz's windows, the crowd whistled and shouted derisively. Missiles were thrown through many windows of the palace, and the cry, "Away with Waitz!" was repeated time and again.

was graduated from Wycliffe college in 1908. His uncle was first Bishop of Keewatin.

The new Bishop was rector of Kenora, secretary of his diocese, and private and examining chaplain to the Bishop, at the time of his election to the episcopate. He has worked in Keewatin throughout the whole of his ministry.

#### BISHOP DEWDNEY RESIGNS

Bishop Dewdney of Keewatin resigned, according to the *Canadian Churchman*, after 42 years in the ministry, 17 of which were in the episcopate. For 12 of these years the diocese of Keewatin was much bigger than it is now, its northern part having become the diocese of the Arctic.

Bishop Dewdney was ordained by the late Bishop Baldwin, and his first parishes were in the diocese of Huron. Then he became rector of St. James', St. John, on the shore of Courtney bay. He was later rector of St. Alban's pro-cathedral at Prince Albert, Sask., and a lecturer in Emmanuel college; and later still he was made Archdeacon of Prince Albert. In 1921 he was consecrated second Bishop of Keewatin.

### Philadelphia Church Federation

#### Honors Dr. Louis Cope Washburn

PHILADELPHIA—The Rev. Dr. Louis Cope Washburn, who died June 15th, was honored by a service in Christ church here on October 16th under the auspices of the Philadelphia federation of churches. The opening sentences were said by the Rev. E. Felix Kroman, rector of Christ church.

The Rev. Dr. Charles E. Schaeffer of the Reformed Church board read the lesson, and the Requiem was sung by Fr. A. P. V. Gougnin and the choir of St. Nicholas' Russian Orthodox church. Bishop Taitt said the Benediction.

#### Burn 50-Year-Old Mortgage

LYONS, N. Y.—The burning of a 50-year-old mortgage was a feature of the centennial of Grace church here on September 18th. A memorial tablet was dedicated.



## Lutheran Unity Distant, Special Commission Says

BALTIMORE, Md. (RNS)—Despite urgent pleas for unity and harmony among all Lutheran bodies in America, a special commission of lay members, reporting to the 11th biennial convention of the United Lutheran Church in America, has said that its efforts to achieve such harmony so far have resulted in a virtual stalemate, and on its request, was given authority to continue its efforts.

The report showed that serious differences of opinion still exist between the United Church and the Missouri synod, and that less difficult, but still troublesome, differences exist between the United Church and the American Lutheran Church.

In the latter case, the difference is as to the definition of the inspiration of the Scriptures. The differences between the United Church and the Missouri synod concern the definition of the infallibility of Scriptures.

## Nazi Oppression of Jewish Christians Creates Serious Problem for Lutherans Here

BALTIMORE, Md. (RNS)—Oppression of Jews in Germany under the Hitler regime has created a serious problem for American Lutherans because of the large number of Jewish Christians who have been forced out of Germany by the Nurenberg laws, it was declared here in a report to the convention of the United Lutheran Church in America.

The report declared:

"It is estimated that for every Jew there are two Christians that fall under the ban. Among the unfortunate victims are many Lutheran pastors and theological students, who, since they cannot serve in the Lutheran Church in Germany, must seek openings in other countries.

"Naturally, the eyes of many are turned to America, but the difference in language makes the employment of any large number of them in our American Church work impossible. Only a small number of carefully selected men who have linguistic ability and an acceptable personality can be absorbed by our Church."

## Jewish Congregations Increase 35 Percent, Survey Indicates

NEW YORK (RNS)—A 35% increase in the number of Jewish congregations in this country in 1936 over the figures for 1926 is indicated in a preliminary survey of the 1936 United States census of religious bodies, according to an article by H. S. Linfield in the 1938-39 issue of the *American Jewish Yearbook*, just published.

Dr. Linfield, who is director of the Jewish statistical bureau and special census agent of the United States, points out that the "complete census will show an increase in the number of congregations in 1936 over 1926 comparable to that of 1926 and 1916."

## Creation of Lutheran Bishops Voted Down

Conference of United Church Feels  
Episcopacy Would Be Surrender  
of History of Church

BALTIMORE, Md.—The United Lutheran Church in America will have no bishops, it was decided by an almost unanimous vote at its convention here. The proposal to institute bishops in the Church organization, it was objected, is a "trend away from democracy" and a "surrender of the whole history" of the Church.

It had been proposed to give presidents of the Church and its constituent synods the title of Bishop, this proposal having been under discussion intermittently since 1936, when a commission was created to report at the 1938 convention.

Merely a change of title was wanted by some members of the Church. Others insisted on a change to the episcopal form of government. In the latter form greater authority would be given to the executive officers, and the president of the Church would be archbishop. The first consecrations, it was proposed, would be made by Swedish Lutheran bishops.

The commission, in its report this year, did not recommend immediate adoption of the titles of bishop and archbishop, but proposed further cooperative study of the use of the title. The study was to be carried on through the National Lutheran Council with other Lutheran groups in the country.

Defeat of the proposal to create bishops put an end, it was felt, to the matter for the present.

### NEED VIGOROUS PLAN

BALTIMORE, Md. (RNS)—Protestant Churches need to inaugurate a much more vigorous program of education for their members, it was said here in a report submitted to the convention of the United Lutheran Church in America by its board of education. The report was approved by the delegates from all parts of the country.

"In America," said the report, "the interest of the Church has been circumscribed by the policy of separation of Church and State, which has been interpreted to mean the separation of religion and education, and by the consequent establishment of the public school system."

The Lutheran report said that only the Roman Catholic Church is maintaining a complete educational program. In 1895, said the report, the Roman Catholic Church had 280 academies, while in 1930 it had some 1,000.

"In higher education," the report added, "the Protestant Churches are merging and closing colleges while the Roman Catholic Church is increasing the number, developing academies into junior colleges, and junior colleges into senior colleges.

"The Protestant Churches too easily gave up their responsibility in primary and secondary education. They thought the Sunday school and young people's work were sufficient."

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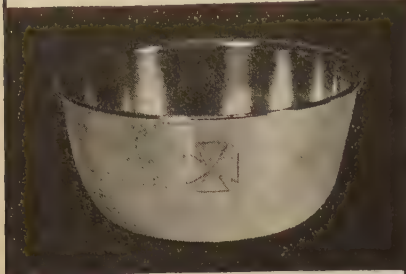
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## Two Bishops Join in Protest to England

Join Other Leaders of Christians in  
Cable to Prime Minister Urging  
Consideration for Jewry

NEW YORK—Bishops Stewart of Chicago and Freeman of Washington were among the group of more than 30 prominent Church and lay leaders who on October 11th addressed a cabled plea to Prime Minister Chamberlain of Great Britain urging the British government not to abandon its pledges to Jewry for the establishment of a Jewish national home in Palestine.

Also among the group which sent the cable were Alfred E. Smith, former governor of New York, District Attorney Thomas E. Dewey, Dr. John Haynes Holmes, the Rev. Dr. Ralph W. Sockman, and the Rev. Dr. Ivan Lee Holt, former president of the Federal Council of Churches.

The appeal emphasized that the stoppage of Jewish immigration and the repudiation of the Balfour declaration and the League of Nations mandate would be tantamount to a violation of "a sacred trust in behalf of the Christian world."

It was asserted that the radical revision of Palestine policy now being considered by the British government, which was said

to include the complete stoppage of Jewish immigration, would be a cruel blow to many distressed Jews who look to "Palestine as their chief and almost sole hope." Such a course would be regarded as "a surrender to the forces of violence and hatred now sweeping the world," the Christian leaders declared.

### AMERICAN JEWS AROUSED

Aroused by reports from London that the British government is considering nullification of the Balfour declaration which guarantees a Jewish national homeland in Palestine, Jewish groups throughout the United States have taken concerted action to oppose this alleged threat to the mandate over the Holy Land.

With an unusual spirit of unanimity, Jewish bodies of all religious groupings, and all internal political leanings, have joined in a nationwide protest, first step in which calls for requesting Secretary of State Cordell Hull to remind Britain of an agreement between England and America, whereby no change in the political status of Palestine can be undertaken without the consent of this country.

It was recalled that in 1922 the United States government had officially gone on record endorsing Jewish aspirations in Palestine, and the full influence of this country is being sought to prevent the extinction of those hopes at the present time.

Many of the wires to Secretary Hull emphasized the fact that the contemplated move in Palestine will mean that that country will no longer be in a position to accept any more refugees, thus making more difficult the task of the international refugee commission which was established as a result of Hull's call to 32 nations to assist in meeting the problem. Palestine, it was pointed out, has in the last half-dozen years taken more refugees than any other country in the world.

Jewish leaders in this country are remaining in close touch with London, hoping to avert the doom which has been revealed from reliable sources.

## SOMEWHERE TO BE HAD

By the VERY REV. RAIMUNDO DE OVIES  
Dean of St. Philip's Cathedral, Atlanta



Photograph by  
Leonid Skvirsky, A.R.P.S.

The title is from a quotation of George Meredith's "Take ship! For happiness is somewhere to be had."

"This book is an attempt to get at the heart of what turned out to be the chief topic of discussion in many conferences with scores of young people," says the writer. "Without exception they were interested in one thing more than anything else—how to be happy. . . . With some things cleared away, let us go into action. Here are our targets: A better understanding of ourselves and others, estimating our prospects, finding freedom from fear and gaining courage, stepping into the rhythm of life, seeing the value of intangibles. . . . These all have to do with the quest for happiness."

There are eighteen chapters giving the ways and means on the eternal search for happiness.

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### Salina Dean Conducting Sunday Evening Radio Programs on KSAL

SALINA, KANS.—The Very Rev. Dr. H. B. Vinnedge, dean of Christ cathedral here, is broadcasting every Sunday evening from 5:30 to 6 P.M. over radio station KSAL in this city. Calling his program the Cathedral Hour, he uses portions of the evening prayer service and talks on The Bible as Literature. The programs were begun the first Sunday of this month.

St. John's mission, Great Bend, also broadcasts, but at irregular hours in early morning over radio station KVGB, Great Bend. Capt. Ray W. Lewis of Church Army is in charge of the programs.

### Milwaukee Church Renovated

MILWAUKEE—The rector, wardens, and vestrymen and the centennial committee of St. Paul's church here have issued invitations to an at-home in the parish house on the evening of October 26th. The occasion marks the completion of the renovation and redecoration of the church, chapel, and parish house.





THE REV. EDMUND L. SOUDER

## Newly Merged Parish in S. Ohio Calls Fr. Souder, Missionary, as New Rector

CINCINNATI—The Rev. Edmund L. Souder, former missionary in China and the Philippine Islands, has accepted a call as rector of Grace-St. Luke's church, Cincinnati, it was announced by Stuart R. Miller, senior warden. Fr. Souder will be the first rector of this parish formed last June by the merger of the Anglo-Catholic congregation of St. Luke's with Grace church, Avondale.

Since returning to this country from the Orient, Fr. Souder has been much in demand to speak at seminaries and Church conferences. Recently he was a leading speaker at the Old Barn conference of Southern Ohio clergy and laity.

His new parish, St. Luke's, claims to be the only Anglo-Catholic parish in the diocese of Southern Ohio. For years this congregation has worshiped separately in Grace church, Avondale, after abandoning its former building in the west end of the city.

Population shifts resulted in the removal of practically all of St. Luke's parishioners to other sections of the city. A friendly arrangement with Grace church provided them a convenient place of worship, and the two congregations have worked side by side under their own rectors.

With the death last year of the Rev. George Heathcote Hills, rector of the Avondale church, and the retirement a few months later of the Rev. George H. Lewis, rector of St. Luke's, the two parishes faced a common need of leadership and decided to merge.

## Dedicate Denver Nurses' Home

DENVER, COLO.—The new nurses' home at St. Luke's hospital here, fully equipped and paid for, was dedicated by Bishop Ingley of Colorado on October 18th. The Bishop was assisted by the Very Rev. Paul Roberts, dean of St. John's cathedral, and other clergy of Denver. A major project of the Church in Denver during the last 20 years, the nurses' home was made possible through the contributions of the citizens of many faiths here.

## Dean Preaches First Sermon in America

The Very Rev. Dr. W. N. Matthews  
Speaks in GTS Chapel; Views  
Chief Problems of Clergy

By ELIZABETH MCCracken

NEW YORK—The Very Rev. Dr. Walter Noble Matthews, dean of St. Paul's cathedral, London, preached his first sermon in the United States in the chapel of the General theological seminary on October 14th.

Taking for his theme the difficulties and opportunities of exercising the priesthood at the present time, the dean said in part:

"There are differences between conditions in England and the United States today, but I believe the fundamental problems of the clergy in both lands are the same. In England, there is a spirit of anti-clericalism among great numbers of the people, which often expresses itself in open contempt for the clergy. A certain amount of this is due to Communist propaganda, but much of it is genuine.

"People confront the evil of the world and the powerlessness of the individual in the face of it, and the clergy are, too frequently, not able to minister to these perplexed souls.

"The reasons are two: First, the clergy have often given glib answers. Few men can bear the name of prophet. I have been privileged to know three who could be called by that great name: Bishop Gore, Baron von Hügel, and dear Dick Sheppard. All freely confessed their doubts and difficulties in the face of the modern world, and they helped countless other troubled ones.

### DECAY OF SENSE OF SIN

"The second reason for the weakness of the pastoral relation is the decay of the sense of sin. You see this reflected in modern fiction. Men and women have become fatalists in the Greek meaning of that term. One thing I must say in favor of Mr. Buchman and his groups, though I must question much that they do, is that they have got new names for old things and brought these things back into the active experience of men and women: *changed for converted, guidance for grace.* These new words help the ancient facts.

"Yet, there is hope, even among the questioners. A distinguished English official said to me recently: 'It was like living in a Greek tragedy. During the period when peace hung in the balance, one felt that the course of events would be affected by nothing that one could do.' Many so felt. Yet the actual fact was not so. The initiative of Mr. Chamberlain determined the results. For a time, peace has been secured for the world. That was not fate; it was the determined action of a Christian man."

On October 16th Dean Matthews preached in Trinity church on The Way, taking for his text Isaiah 35: 8. He said:

"All the Utopias, from that of Plato to that of H. G. Wells, have one great defect in common: there is no road to them for the wayfaring man. The Hebrew prophet was more democratic. He imagined a great and shining road whereby all men may come to Zion. Roads are a great factor in the development of civilization. First, there is the path-finder; then the road-maker."

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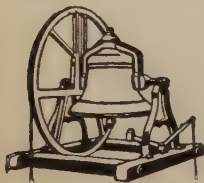
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## Negro Advancement Praised by Leader

Points to Housing Project and New  
Hospital as Gains in Talk Before  
Institute of Leadership

**D**ETROIT—Negro advancement here, as evinced in the new Brewster housing project, the new Trinity hospital, and the greater St. Cyprian's church, was commended and appraised here by Mrs. Mary McLeod Bethune, race woman and founder of the Bethune-Cookman college in Daytona Beach, Fla. She addressed the Institute of Leadership, which was held in St. Cyprian's church October 6th and 7th.

Fr. Malcolm G. Dade is rector of St. Cyprian's Colored parish. Lieut. Lawrence Oxley was guest chairman of the Institute of Leadership.

Pointing out that recent Negro advancements are an expression of the Negro's growing sense of his ability to achieve, Mrs. Bethune added that he may achieve either by his own initiative or by the mass representation of a people united for one purpose.

"The Negro," she said, "must awaken to his possibilities if he is to have economic and social security. He must rise in the spirit of unselfish service. He must be willing to put self in the background. He must have a spirit of brotherhood and sisterhood. His life must reflect the ideas he advocates and must be an example to others. The race leaders must train the youth to carry on where they leave off. They must build bridges to span the economic gap and aid in the letting down of the bars.

### NEED "CHRIST PEOPLE"

"They must stand together and think in terms of the thing which is best for the building up of the Negro race. Anyone who lifts himself will pull others up with him. We must have a leader who is prepared to stand on his own feet—men and women who will not be sold out; who will stand for the things that are fair and just. People who are 'Christ People.'

"Successful people often forget the poor, the underdog, when they rise. Let us not, as leaders, ignore the masses. Abraham Lincoln has said: 'God must have loved the common people, He made so many of them!' There are millions in the South who need leaders trained to love and serve; leaders who will show them the light of understanding, leaders who will forget color and give to every man a chance to rise; who will give an opportunity to every boy and every girl who is suited for the job.

"We must be doubly sure, of course, that the person is qualified and competent; then we are to keep knocking at the doors until the doors are opened."

### W. J. CAMERON SPEAKS

Guest speaker at the institute banquet was W. J. Cameron, who is connected with the Ford Motor company.

All great leaders have either early Church training or an inheritance of Church training, he said. What humanity needs is not something new, but a new outlook on familiar things. He feels that the Sabbath is not enough appreciated; 130 million persons are off for one day, and they don't value it highly enough.

## NECROLOGY



May they rest  
in peace.



### PHILIP A. ARTHUR, PRIEST

**RICHMOND, VA.**—The Rev. Philip Augustus Arthur, a retired priest of the diocese of Virginia, died at his home here on October 8th. The funeral was held at St. James' church in Richmond on October 9th. It was conducted by Bishop Goodwin, the Rev. Dr. Churchill J. Gibson, rector of St. James' church, and the Rev. Messrs. Harold B. Peters and Comer Lile. The clergy of the Episcopal churches in Richmond acted as honorary pall bearers.

Mr. Arthur was born in Washington October 20, 1864; ordained deacon in 1905, and advanced to the priesthood in 1917 by Bishop Gibson of Virginia. His early ministry was spent as a missionary at various points in the diocese of Virginia. Upon his ordination to the priesthood he became the rector of the Church of the Ascension, Highland Springs, Va., and held that charge until 1932, when he retired from active work.

He was married in 1921 to Miss Florence May Wilson of Richmond, who survives him.

### JOHN BODEN, PRIEST

**JERSEY CITY, N. J.**—The Rev. John Boden, rector of St. Matthew's church here since 1934, died suddenly September 28th of a heart attack.

Born on the Isle of Barra, Scotland, he was the son of John and Margaret MacLachlan Boden. He was educated at Hanover college, Hanover, Ind., and the McCormick theological seminary, receiving the degree of Bachelor of Arts from the former. He also did special work at General theological seminary.

Ordained deacon in 1910 by Bishop Atwill, he was advanced to the priesthood in 1911 by Bishop Fawcett. He was married to Mabel Boley Crum in 1905. They have a daughter and a son.

### G. O. T. BRUCE, PRIEST

**LANE, ARIZ.**—The Rev. G. O. T. Bruce, rector of the missions in Clifton, Morenci, and Safford, Ariz., died October 12th after a heart attack.

He was about 55 years old and unmarried. A native of Canada, he was educated there for the ministry, and came to Arizona 15 years ago. For a short time he held a pastorate at Mesa and then came to Clifton.

Bishop Mitchell of Arizona characterized Mr. Bruce as "able, extremely well educated, and spiritually minded." He said Mr. Bruce had stayed in the Clifton-Morenci-Safford district despite offers to go elsewhere, and at times had been the only minister in that vicinity. The Bishop praised the work of Mr. Bruce in inspiring



the young people of his churches to continue with their education.

Bishop Mitchell, Archdeacon Jenkins, and others of the clergy conducted the funeral services at Clifton on October 14th. Interment was in Canada.

### WILEY J. PAGE, PRIEST

CHARLOTTESVILLE, VA.—The Rev. Wiley Jones Page, retired priest of the diocese of Bethlehem, died in his home here on September 10th. Mr. Page was born in Cumberland county, Va., July 24, 1859, the son of Col. John Cary and Eleanor Eppes Page.

After attending the Virginia Agricultural and Mechanical college and Bethel military academy, he entered the Virginia theological seminary and was graduated in 1884. He was ordained deacon by Bishop Whittle, and in 1885 was advanced to the priesthood by Bishop Randolph. He held charges in Georgia, Missouri, and Maryland, his last charge being at the Church of the Holy Apostles at St. Clair, Pa., from 1924 to 1927. In 1927 he retired from active work.

He was married in 1914 to Margaret W. Culbertson of Atlanta, Ga. His second wife was Margaret E. Sheffer, who survives him.

The funeral was held in Christ church, Charlottesville, on September 12th. It was conducted by the Rev. Dr. Robert F. Gibson, rector of the church, the Rev. Scott

Meredith, and the Ven. Dr. W. R. Mason. The clergy of the Albemarle convocation served as pall bearers, the interment being in Monticello memorial cemetery, near Charlottesville.

### MRS. EDITH W. DUNLAP

WASHINGTON—Mrs. Edith Woodill Dunlap, wife of the Rev. Edward S. Dunlap, canon of Washington cathedral, died here October 16th after an illness of two weeks. She was 62 years old.

Mrs. Dunlap had been active in Episcopal Church organizations here for the last 37 years. At one time she was president of the Woman's Auxiliary of St. John's church, where her husband was rector for 27 years. She was also a former president of the Washington rectory club.

Besides her husband, she is survived by four sons, three daughters, two sisters, and eight grandchildren. Funeral services were held October 19th in Bethlehem chapel at the cathedral.

### MRS. F. M. BRASIER

SAN ANTONIO, TEX.—Mrs. Ella Phoebe Brasier, wife of the Rev. Fred M. Brasier, Kerrville, died recently. The senior guild of St. Peter's church, Kerrville, in a resolution expressing regret at the loss of their rector's wife, said that the "guild is bereft of a faithful member whose bright and cheering nature, notwithstanding ill health, has left us a sweet memory."

## Testimonial Dinner Given Bishop and Mrs. Ferris

ROCHESTER, N. Y.—Three hundred and thirty-one clergy and laymen of the diocese of Rochester gave a testimonial dinner to Bishop Ferris and his wife on October 13th, the 18th anniversary of his elevation to the episcopate and the birthday of Mrs. Ferris. Bishop Ferris announced last spring that he would resign next month at the meeting of the House of Bishops.

In other years the Bishop and his wife have given an anniversary dinner to the clergy of the diocese, and this year a reversal of the situation was used to honor the Bishop.

F. Harper Sibley acted as toastmaster and introduced the chancellor of the diocese, Eugene C. Denton, representing the laymen; the Rev. S. H. Edsall, of Trinity church, Geneva, representing the clergy; Mrs. F. Harper Sibley, representing the lay women; the Rev. Dr. Murray Bartlett, retired president of Hobart college, representing that institution, of which Bishop Ferris is a graduate and trustee of many years' standing; Bishop Reinheimer, Coadjutor of the diocese; and W. H. Wall of Rochester.

Bishop Reinheimer spoke of his cordial relationships with Bishop Ferris and presented a leather-bound testimonial signed by all those present. Mr. Wall presented, in the name of over 1,400 members of the diocese, a purse of \$2,100.



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## Head of Retirement Fund For Deaconesses Resigns

NEW YORK—When the 11th annual meeting of the corporation of the retiring fund for deaconesses was held at St. Faith's house here on September 30th, Deaconess Romola Dahlgren resigned as president of the board of directors, the position she had held for several years. She became an honorary director.

The 31 deaconesses present heard Edmund P. Beckwith, treasurer, report the endowment to be \$56,000 at present. The income is aiding several beneficiaries; but, he urged, it should be increased as rapidly as possible.

The present members of the board of directors are Deaconesses Edith M. Adams, president; Frances Semle, vice-president; and Mary C. West, secretary; and Jean W. Colesberry, Henrietta R. Goodwin, Kate S. Mayer, and Eleanor Smith.

### Geneva, N. Y., Church Memorial

GENEVA, N. Y.—A pair of handrails of hand-wrought iron have been placed on the entrance steps of Trinity church, Geneva, as a memorial to Mrs. Thomas B. Berry. The Rev. Samuel H. Edsall is rector.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

GILMER, REV. HAROLD W., is rector of St. John's Church, Erie, and in charge of St. Peter's Church, Waterford, Pa. (Er.). Address, 414 W. 31st St., Erie, Pa.

HAWKINS, REV. HERBERT, is rector of St. Paul's Church, White River Junction, Vt. Address, P. O. Box 264.

HOWE, REV. CHARLES E., formerly assistant at Trinity Cathedral, Phoenix, Ariz.; is vicar of St. Andrew's, Nogales, Ariz.

KAPPES, REV. HAROLD G., formerly vicar of St. Mark's Church, Oconto, Wis. (F.L.); to be vicar of Holy Trinity Church (Hungarian), South Bend, Ind. (N.I.), effective November 1st. Address, 1116 W. Colfax Ave.

MARSHFIELD, REV. GEORGE W., formerly curate of St. Mary's Church, Ardmore, Pa.; to be rector of Emmanuel Church, Petosky, and in charge of missions at Charlevoix and Harbor Springs, Mich. (W.M.), effective November 1st.

McGAVERN, REV. CHARLES E., formerly canon of St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.); is rector of Holy Cross Church, Tryon, N. C. (W.N.C.).

MENGERS, REV. C. RANDOLPH, formerly in charge of St. Matthias' Church, Baltimore, Md.; is in charge of St. John's Church, Mount Rainier, Md. Address, 3800 34th St.

OSBORN, REV. DANIEL CARGILL, JR., formerly in charge of St. Michael's Church, Birdsboro; St.

Thomas', Morgantown, and St. Gabriel's, Douglassville, Pa. (Be.); to be in charge of St. James' Church, Jermyn, and St. Anne's, Winton, Pa. (Be.), effective November 1st. Address, 217 Bacon St., Jermyn.

### NEW ADDRESSES

BAIRD, REV. JOSEPH R., formerly 3804 Locust St.; 4815 Pine St., Philadelphia, Pa.

JENNER, REV. A. GEORGE E., formerly 2886 W. 15th St.; 4170 Glen Albyn Dr., Los Angeles, Calif.

MONTGOMERY, REV. S. G., formerly 301 S. 10th St., Philadelphia, Pa.; Whitehall, Haverford, Pa.

NEW, REV. ALBERT, formerly Waynesville, N. C.; Hamilton Crescent, Clearwater, Fla.

### RESIGNATION

DOAN, REV. EDWARD S., as rector of Emmanuel Church, Petosky, Mich. (W.M.), after 11 years' service. Effective November 1st. Address, 519 Colfax Ave., Grand Rapids, Mich.

### MARRIAGE

HACKWELL, REV. R. LLOYD, deacon in charge of St. Mary's church, Waynesville, Ohio, and All Saints' church, Wilmington, was married September 14th to Miss Helen Carruthers of Glendale, Ohio. The service was performed in Christ Church Chapel, Glendale, Bishop Hobson of Southern Ohio officiating, assisted by Canon Gilbert P. Symons and the Rev. Henry H. Hadley.

## C L A S S I F I E D

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### BOOKS NEEDED

*Christian Nurture* by Horace Bushnell, revised by Luther A. Weigle, Charles Scribner's Sons, New York, 1916; *Christian Nurture and Admonition* by Theodore Edson, Charles Stimpson, Boston, 1847; and *Christian Nurture Course* by William E. Gardner and others, privately printed, Boston, 1910, are three books needed in the Frederic Cock Morehouse Memorial Library, where they can be placed at the disposal of the public. Any person possessing these volumes would do the Church a favor by communicating with THE LIVING CHURCH, Milwaukee, Wis.

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## CALENDAR OF COMING EVENTS

## OCTOBER

26. Sewanee province synod, Winston-Salem, N. C. New England province synod, Boston.
3. Southwest province synod, Houston, Tex.
- 1-Nov. 1. Forward Movement Commission, Memphis, Tenn.

## NOVEMBER

3. House of Bishops, Memphis, Tenn.
- Convention of the diocese of Upper South Carolina at Camden to elect a bishop.

## CHURCH CALENDAR

## OCTOBER

28. SS. Simon and Jude. (Friday.)
30. Twentieth Sunday after Trinity.
31. (Monday.)

## NOVEMBER

1. All Saints. (Tuesday.)
6. Twenty-first Sunday after Trinity.
13. Twenty-second Sunday after Trinity.
20. Sunday next before Advent.
24. Thanksgiving Day. (Thursday.)
27. First Sunday in Advent.
30. St. Andrew. (Wednesday.)

## Deaconess Ramsay Called to L. I.

FLUSHING, L. I., N. Y.—Deaconess Lydia Ramsay has, according to the Rev. Heber Corwyn Benjamin, rector of St. John's church here, been called to assist him in the parish. She will be in charge of the church school and the young people's work.

For the past two years Deaconess Ramsay has been in charge of the correspondence church school of the district of Nevada.



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Days at 7:30 and 9:30 A.M.  
Confessions: Saturday, 3-5, 7:30-9 P.M. Sunday,  
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## Week-Days

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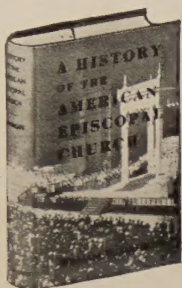
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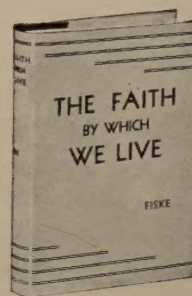
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